

of Mr. Gordon, which lay on the floor before us, began to give evidences by gasping, breathing, and muscular contractions, of returning animation, which increased until he was finally raised gently upon his feet by an unseen power, without any effort of his own or mine. He was led by the Spirit to a seat a few feet from him, and set down in an unconscious state. I took a seat by his side, and presently his feet were drawn up, and he placed his hands upon each of them. By the use of the alphabet I was requested to take hold of his hands again, which I did by clasping each of them and his feet near his toes, and in this manner he began to rise up by an invisible power, and soon became elevated as high as I could possibly reach. Thus he was carried about eight feet, and let down gently upon a table. Immediately he was raised again as before, and carried in the air about fifteen feet, and let down on a sofa in the adjoining room, and from this he was raised again and carried some fifteen feet, and let down on a roll of carpeting. From thence he was again raised as before as high as I could reach, even to walk on tiptoe, and was thus carried and drew me along, or rather I went the way the force seemed to lead, and he was carried back to the starting-place and let down on the sofa, making the whole distance he was carried fifty feet or more. During all the time he was being raised and carried I had a gentle hold of his hands and feet, (he being in the same posture—he was sitting,) and used no effort whatever of my own, but simply followed the direction in which he was thus conveyed; and since measuring the height I am enabled to reach and walk, I affirm that his feet and hands, during the whole time and distance he was carried, were at least seven feet from the floor, with no natural support whatever. Mr. Gordon is a man whom I should estimate to weigh from 125 to 130 pounds.

After this, various other manifestations were made for the space of one hour or more, such as moving articles of furniture in different parts of the rooms; sometimes chairs and sofas, with persons sitting upon them, low sounds upon the floor and doors, wide apart from any of us, etc., until finally Mr. Gordon came out of the trance-state into which he had involuntarily been thrown by other than human agency, and was quite agitated to find himself in a strange place, and was entirely unconscious of anything that had occurred. The manifestations, however, continued, showing that his peculiar state had nothing to do with the demonstrations.

This mode (for there are many) of demonstrating spiritual presence and power, has been witnessed by others than those named in this article, in this city and elsewhere, in different places and under various circumstances, some of whose names and residences I am permitted to give to candid inquirers.

It is not uncommon that the varied death-scenes of individuals are to all appearances reproduced by sounds, gestures, and upon persons, to identify spiritual presence, and sometimes gestures, sounds and motions, indicating the business of life, are produced for the same purpose. I am sorry to have reason to fear that some of these wonderful efforts of our Spirit-friends for recognition have, through sectarian predilections, been perverted into evidences of manifestations of evil spirits. "They have a zeal for God, but not according to knowledge, for they, being ignorant of God's righteousness, go about to establish their own."

And now I have again to urge upon all persons to seek opportunities for themselves to test the things of which I speak; and I am happy to be able to refer the inquirers in this city to Mrs. Fish, one of the Fox family, a medium for spiritual manifestations, who has taken up her residence at No. 92 Twenty-sixth street, between Sixth and Seventh avenues, for the purpose (under her own regulations) of affording opportunities to candid inquirers. "Go and see if these things are even so."

CHARLES PARTRIDGE.

WORK AND INDEPENDENCE OF WOMEN.

We are glad to lay before our readers this week a communication from Henry C. Wright, Esq., containing an interesting letter and statement of a woman's work on a farm by Pauline J. and Marvin S. Roberts, which shows that "some things can be done as well as others." False notions, pride and custom, have circumscribed the sphere of woman to sewing and other inferior domestic labors. The introduction of sewing machines seems to have exhausted the last possibility for woman to live by her labor, and has made her more dependent on men for support than before, and the alternative is more

strongly forced on woman than ever to either break loose from custom, and engage in other spheres of labor, or to sell her virtue, or depend wholly on lust and man's generosity for support. This is an awful alternative, but it is as imminent as it is awful, and every day's necessities subjugate thousands to the latter course of life. Hence we rejoice the more to know and to record the fact that young girls are breaking from demoralizing and crushing custom, and fleeing to virgin fields rather than lustful men for support. This is true heroism, true nobility, and true womanhood, which we hope others—yea, many others, will emulate. God and nature will honor such virtue and industry with their bounty.—Ed.

BRUNSWICK, ME., October 11, 1859.

DEAR FRIEND:—You are an advocate of woman's rights as well as of other reforms. The following is an extract from a letter recently received from a woman who is giving to women a practical illustration of what they can do if they will. If you think it will subserve the interests of humanity, print it, names and all—they are entirely at your service.

"PEKIN, NIAGARA Co., N. Y., Sept. 15, 1859.

"FRIEND WRIGHT: I want to give you a short sketch of my feelings and experience in regard to woman's condition. * * * My nature does indeed rebel against the servile dependence of woman. The worst of all is, woman hugs her chains, and glories in being a painted doll, a poor, imbecile, helpless toy, to amuse man's leisure hours.

"There is nothing, consequently, to stimulate a woman to any kind of useful, healthy employment; nothing to call out what is true, useful and noble in her; nothing to arouse her drooping energies; nothing to develop her true womanhood. Girls are educated only for the matrimonial market, without reference to their ability to earn their living by useful employment. Matrimony is the great object. Women are crippled, shut out from remunerative employment, trained to helplessness and dependence, and then taunted with their inability to do anything useful, worthy and noble. This is unjust. It is hard to bear. Woman needs a practical, useful education, and must have it.

"I have a family of daughters. They ask, What shall we do? What can we do to earn an honest and comfortable living? I find this a hard question to answer. I ask you—I ask all men, What can the young women of our land, the daughters of farmers and mechanics, do to get an honest support—what must they do? For live they must, and somebody must earn the bread they eat. They must earn it, or others must earn it for them. What can they do? *Marry for a home*, says society. What say you? We may wage war with iniquity in high and low places, we may talk of the curse of intemperance, of the filthy and disgusting habits of chewing, smoking and snuffing tobacco; we may talk of chattel slavery, and of its horrors, numberless and horrible as they are; so far as the true progress of the race is concerned, it will avail but little while the mother of the race is left to disease of body and imbecility of mind, and held in an inferior and degraded condition. Until woman can have the absolute control of her person and earnings as man does, and is regarded as having the same and equal rights in all respects, she can not be a true woman, and a worthy companion of a man, and a healthful, happy, and truly honored mother. Woman's degradation is the foundation of much of the individual and social crime that afflicts the world.

Woman as well as man has a right to labor *when* she will, *where* she will, and at *what* she will—at any and all kinds of labor that she chooses, and for which her talents fit her, and should receive the same recompense that man does for the same labor. This is but simple, self-evident justice. But man will not give woman employment in the various departments of business; and if he should, he will not allow her the same wages that he allows to one of his own sex, even though she does the same amount of work, and does it better. Dress-reformers, who would have women so dress that they can labor and earn their living, can not get employment unless they will forsake their principles and put on the fashionable dress.

"I have determined to open some business for myself and daughters, and for the daughters of others. I want my daughters to have a happy and self-supporting home with their parents while they need it. I hope what I have done, and shall do, will be the means of awakening the minds of others in the same direction.

"I will tell you what kind of a school I and my daughters

have been to the past year. It is a school that has done great things for us all, and more to fit my daughters to provide for themselves than all the schooling they ever had away from home. *Farming!*—this has been our school in which we have all taken our first, but not our last lessons the past season; farming not a small garden patch, but on a large scale.

"In the spring we commenced digging and plowing, and preparing land for planting. One hundred acres were planted by men, with our help, with broom corn, Indian corn, sorghum, and potatoes. Then myself and four daughters, the youngest eleven, and the eldest seventeen, took charge of the crops, and we have hoed and cultivated the whole twice over, the girls taking care of their own teams. Carrie, who is fifteen, recently commenced plowing, and has plowed twenty acres thus far.

"The frosts having injured our crops very much, we commenced preparing land for another season. We had some new land to clear, and we took hold of that. It was timbered with tamarack. The best and largest wood was chopped off, and the land was overgrown with bushes. We had them cut down, and, when dry, we burned it over, and then with the help of one man to do the chopping, we picked up, piled and burned the stumps and logs remaining on fifteen acres, and Carrie is now plowing the last half of the lot. We have about twelve acres more that we intend to clear and plow this fall, so as to have it ready for spring crops another season.

"Now this is the school to which the mother and four daughters have been this summer to learn how to meet the needs of our life. It is just such a school as I and my daughters needed for our health and subsistence. I believe if the mothers and daughters would go to such a school together, instead of to cities and villages to learn how to make bonnets and dresses, and to practice all the fashionable follies and vices of those places, it would be better for them and the world.

"My health, which has been very poor for six years (and it has been prophesied by those who knew me that I would not live long), has been steadily improving ever since I commenced outdoor work, and I am now able to do as good a day's work as any one could desire, and there is now a prospect of my living many years.

"It is now my intention to take the whole charge of one hundred and fifty acres next season, and have all the work done by females. So much for my first effort with my daughters at farming. If you are interested in this movement, I will keep you informed of my success.

"Yours for the good of humanity,

"PAULINA J. ROBERTS,
"MARVIN S. ROBERTS."

With deep solicitude may every mother and father ask, What can our daughters do to gain for themselves an honest and independent living? Farmers, better that your daughters *die* in their country homes than that they be sent or allowed to go to New York, Boston, Philadelphia, or to any city to learn the trade of milliner, mantua-maker, shopkeeper, or any trade whatever. The brothels of cities are supplied almost exclusively from the homes of farmers and mechanics in the country. Parents send their young daughters to cities to learn trades; the next they hear from is that they are the kept mistresses of city clerks and loafers; and then soon find them in the garrets or cellars of the "Five Points," or walking the streets at night, crushed and outcast. Farmers of New York and New England, and of all the free States, when your daughters ask, What shall we do? answer them as that noble mother whose name with that of her husband is affixed to the above letter; take them into your fields, and teach them to cultivate the land, to raise corn, potatoes, sorghum, wheat, and all kinds of produce; do this, and you will find your reward in the health, intelligence, affection and happiness of your daughters and families. Let daughters as well as sons be taught the science and art of farming, of raising all sorts of vegetables and grains as well as flowers. How much more surely this would call out all that is true, loving, pure, noble and womanly in their nature than confinement in a city milliner's shop, or in a heated factory, or at any employment in a city or village. Joyous health, a sense of freedom, buoyancy of spirit, useful intelligence, and all that is true and noble, would soon take the place of disease, a sense of oppression, languor of spirit, ignorance, imbecility, and all that is false, deceitful, showy, vain and ignoble.

Fathers and mothers! send your daughters to school on the farm, where Marvin and Paulina Roberts send theirs, where they may be taught to feel a proud consciousness of independent life; then, when they have learned here, give them land to work on.

HENRY C. WRIGHT.

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SEVENTY-SECOND SESSION.

QUESTION: The influence of rum, tobacco, etc., on the other life, continued.

Dr. HALLOCK: At the close of the last session, it was said in substance that we have only to observe what are the laws governing this life, to know what will control the individual in the other; that is to say, if a man is in the love of rum, tobacco, gold, etc., here, the law holds good there, because the individual can not escape the attractive force of his love, now or ever.

Do men love rum, tobacco, money, etc.? He answers, No. There is no ratio or affinity between human affection and tobacco, or rum, or gold, that he should love them. The love of rum is not in the Spirit or essential man at all. No portion of mere matter can be so much as *thought* of (to say nothing of being loved) abstract from its uses, either past, present or prospective. The mind can not think of a human corpse abstractly; the thought is of necessity combined with the spiritual properties which were once manifest through that body. The more than absurdity, the utter impossibility that affinity—or affectionate *rapport*—can exist, for example, between a plug of tobacco, a lump of gold, a pile of stones, or a pipe of brandy and the human Spirit, has only to be considered to be immediately recognized.

But if the love of rum, *per se*, be not in the Spirit, what is there? *Conviviality* is there. The love to exercise the eternal attributes of companionship—those attributes upon which rest the “communion of saints,” and the kingdom of heaven itself—to mingle the spiritual affections of good humor and mirth with the animal necessity of food and drink; this is the truly human, and defines what is really the basis of the love as manifested through the medium of alcohol.

So, if affection for tobacco be not in the Spirit, what is the reality, of which the use of tobacco is the exponent? He answers, the love of truth—the desire to partake of the fruit of the tree of knowledge and wisdom—to eat and be filled with the comprehension of eternal principles; this is the eternal appetite of the spiritual human, to aid in the satisfaction of which, tobacco is resorted to by the physical man as a means, but which can never be loved by the Spirit as an end. Again, can a man love a bit of metal? can he say, “I love that piece of copper to the exact measure of four farthings?” Nay. He can not even *think* of it, until, in his mind, he carry it infinitely beyond any standard of value derived from the mint whence it issued. Can a man love that compound of quartz, feldspar and mica, called a “house,” and even by some imaginative and highly poetic natures, “a palace”? Not so. There is no *rapport* between the love side of the human Spirit and granite, in any form. What, then, is there? If the man don't love his brown stone habitation, built with such perfection of art, and adorned by such miracles of genius and skill as to surpass the ancient temple of the gods—if the man does not love his hoarded gold—his thousand acres—his bank stock and his railroad securities—you ask: In the name of common sense, what *does* he love? What mysterious, intangible invisibility is it, sitting enthroned within the soul, and yet so subtle and so plastic as to take on the form of these, and cheat their very owner into the belief that they are the veritable things he loves? This: *the love of independence*—that attribute of the immortal nature, which the Prophet saw when he predicted the ultimate sitting of every man “under his own vine and fig-tree, with none to molest or make him afraid”—that faculty of the soul upon which Martin Luther, George Fox and George Washington planted themselves—that ever existent instinct of individuality whence a Protestant church and a Republican State are born.

And this—the love of the beautiful—is there. The artist's chisel is set in motion, the painter's brush glides patiently along the canvas, that, if possible, they may incarnate the inspirations of eternal harmony and beauty which God has set in bird and beast, in flower and tree, and flowing stream. This is the genuine spiritual affection; the marble, the canvas, the oil and the ochre, make no part of it. So of the other; independence, not blocks of houses, the love of good, not the love of gold, is the reality which belongs to the Spirit; and hence, as he thinks, a proper attention to the laws of the Spirit as seen in the life of the body and confirmed by manifestations from the life beyond, will settle the question that tobacco and rum, bank stock and marble mansions are not essential to the life within, the true consciousness of which does but begin where these and all things perishable end.

Dr. YOUNG: He must still maintain that the perpetuity of habits, be they right or wrong, is indispensable to consciousness of individuality, and that this is the divine method of keeping us posted up in the recognition of ourselves. This is demonstrated in the following poetic effusion which he had poured out on Elder Knapp's revival of religion, but which will apply equally well to rum and tobacco, as thus:

“If change of spheres our natures change,
Our natures changed, then all is new;
Hence if another world we range,
E'en to ourselves we're new and strange,
Nor sin nor its effects can view.”

Dr. GOULD: Much is said in this Conference concerning

interpolation; but he would be glad to know why a table, for example, might not be interpolated to run across the room. Dr. Hallock objects to the good Old Scripture, that “man is prone to evil as the sparks to fly upward,” but let us see. What is sin but a proneness to transgress natural law? and does not the present state of the world show this proneness to be universal? We are told it is no sin to love rum; that the drunkard only wants to get into society; but in his judgment, it is no matter what prompts the man to drink, so long as the fact is that he does drink. This, and not the motive, determines its turpitude. It has been urged by way of illustrating motive on the part of the drunkard (with which it has just been shown we have nothing to do), that when under the influence of a religious revival, he abandons the cup, and that he does so because he finds its true substitute in brotherly love, social regard, and Christian sympathy. This is a great mistake. The truth is, it is carrying coals to Newcastle to cite spiritual facts in support of malicious designs and practices on the part of Spirits. The facts already given are more than sufficient, though it must be admitted, those who depend on the reports in the SPIRITUAL TELEGRAPH, will get but a meager idea of their immense dignity and weight in the scale of evidence in favor of diabolism, obsession, etc.

A GENTLEMAN (whose name the reporter neglected to note, and which, of course, he has forgotten) said: He had learned through a trance-medium that religious opinions remain the same in the other life as when in the body. This was demonstrated to his satisfaction in the case of a Spirit who communicated as above described, and who was a Presbyterian while in the body; whence he infers that if the “five points” of John Calvin's church exist beyond Jordan, rum and tobacco may also.

Mrs. E. J. FRENCH communicated the following in writing. The facts are taken from her diary, and are to be continued. She said:

In all my experience of spiritual communication and manifestation, there is not a single instance in which I can trace malicious or evil intent or injury where such manifestation has been clearly and truly spiritual.

I have seen cases charged upon and believed to be evil Spirits, and in one or two instances was for a time myself deceived; but in every such instance, where I have had the opportunity of thorough investigation, I have clearly traced them to a morbid, mental, or physical condition in the person afflicted, and no more due to Spirits out of the form than delirium tremens and other forms of mental and physical derangement. In several instances I have had the extreme gratification of seeing the devils depart with returning health.

Two cases especially interested me, and called forth all my sympathy:—One, a lady, a good mother and wife, and worthy Church member; the other, a young gentleman preparing for the ministry: both well connected and in good standing in society.

These persons were terribly afflicted. They would curse and swear, and use obscene language, and do things utterly foreign to their natural condition. In both cases demoniac possession was believed to be the cause, both by themselves and their friends, although neither were Spiritualists, nor am I aware that they now are. I examined these cases clairvoyantly, saw clearly the difficulty, prescribed for, treated them, and at the end of a few weeks both were restored to health, and were no longer troubled by evil Spirits. In the case I once referred to in this Conference, believing, as I stated at the time, from the representation of friends and from one interview with the party, that a revengeful Spirit was possessing her at times, as she herself believed and protested, I have since fully satisfied myself was disease. This lady is now well, and as free from troubles of this kind as she ever was. I have recently conversed with some of the friends and relatives of this lady, who fully believed in demoniac possession at the time they brought her to me, and who now fully agree with me that all her troubles were due to disease alone. In reference to evil habits, passions, and propensities following the Spirit after its departure from the form, and compelling it to seek indulgence through mortals, I have many facts under circumstances which would not admit of delusion, collusion, or interpolation.

A Spirit once, communicating through the raps, said: “I am glad to inform you I am no longer a slave to the desire for spirituous liquors.” At this point a gentleman present, to whom the communication seemed to be directed, exclaimed, “This is a lying Spirit—the man is not dead,” and immediately left. In about an hour this same gentleman returned to inform the circle that his friend had died, and that he had been much addicted to drinking. On another occasion a Spirit rapped out to a friend present, “I left the form three weeks since. You will be surprised to hear this, but I shall be glad if you are convinced of Spirit communication. You will be glad to know that I am no longer enslaved to brandy, which you know was my besetting sin. I thank God that the Spirit does not require such stimulus.” Subsequently the statement of this Spirit as to the time of its departure, with many incidents and particulars given at this sitting, were fully confirmed, although not one present at the time knew of his death.

Another said: “Dear friend, I am at last in another state of existence—one more tolerable than was mine on earth. Oh, what a wreck I made of myself by the use of opium! I tried hard to take your advice, and give it up, but I had not the moral strength. The demand ceased with dissolution—I mean the demand created by constant use. I am as glad to know that I do not now need it as you would have been if I had given up its use on earth.” These are a sample of many on liquors, opium, tobacco, etc. In most instances I have the names of Spirits and friends, and in every case here related I can appeal for confirmation to competent living witnesses.

Mrs. SPENCE: Is not a lawyer but a witness, or a messenger rather. No one wishes to be imposed upon with regard to the condition of the other life. Whatever may be claimed in the way of superiority as evidence, for what are

called physical manifestations, she is convinced from observation that of all that is received as such by the great body of Spiritualists, the mesmeric trance (so called) furnishes full two-thirds of all the direct proof we possess. From her own experience as a trance-medium, she has to declare that she finds more shadow than sunshine, more night than day, in the spiritual world. She has seen a little girl (a medium) pound the wall with her fist, and say, “Damn you,” etc. Has known of obscene language being written out by young girls. Knew an old man who wanted to swear. Was acquainted with a lawyer (also a medium) who had to keep his hat on in court to prevent the evil Spirits from pulling his hair. They frequently urged him to drink and play cards. Knew of a clairvoyant physician who was obsessed by another doctor, who, in the body, was a drunkard. This Spirit would warn the medium to guard against the influence of the appetite for rum which he (the Spirit) still cherished, and which, without great care on the part of the medium, would be transferred to him. To the medium, this predilection on the part of the Spirit was very annoying, and it was matter of congratulation that he was by taste and habit a sober man, else he felt at times that he could not have resisted the impulse to drink derived from this Spirit. Death does not change the character. You can not separate the loves of the present life from the future, any more than you can obliterate its memories. She knew of a step-mother (a Spirit) who entreated her step children from early evening until three o'clock in the morning to forgive the neglect and cruelty she had visited upon them while in this life, declaring her inability to progress or be happy until they had done so. Also the case of a Spirit-wife who struggled hard to take their wedding-ring from her husband, who is still in the body. Then she finds that of the vast variety of Spirits who visit their earth-friends, some merely personate their old habits for the obvious purpose of identification, and then immediately speak of their progress and emancipation. She has had Spirits apply to her for instruction, saying they could learn better from the earth. She studies Spirit-life by looking at this. The Spirit must love what the earth-human nature loves. In this world, only as the nature through growth, changes does the love change. The desire of the babe is for milk only. So every Spirit enters the other life on the plane of its *own* love, and a change of that love, there as here, is through growth only, the love keeping pace ever with the growth. This is why hell has shown more of itself than heaven. In view of these principles, this fact is amply demonstrated to the rational mind, when we consider the low plane from whence the vast majority of human beings have entered upon the other existence. But, after all, hell is the worker. Without Ireland, where had been our canals, railroads, etc. There is dirty work to be done, and who can do it so well as they who love it? One other fact is to be noted: It is a common experience that Spirits limit the time of circles, and are usually prompt to bid us good night when the hour is up. They speak of being permitted to come and say or do thus and so, all of which indicates a superior power back of them, controlling their acts and intercourse. Some, she is convinced, act only as telegraph operators to transmit messages for others. She has never known of Spirits committing murder, or getting drunk; but has no doubt they influence mortals to do these and many other acts of immorality, vice and crime. She has never been obsessed; nor, to her knowledge, possessed by any Spirit; or been the subject of any spiritual experience which has not resulted in good; that is to say, contributed to her spiritual growth and development.

Dr. GRAY: We should be careful to separate the facts stated by an observer, or witness, from the inferences made from those facts by such witness. Facts and inferences are often unconsciously mixed up in the mind of the witness, so that they appear to be one in meaning or value; and the listener is too apt to accept or reject them both as one and the same object of valuation.

We should imitate the practice of enlightened law courts in this matter—separate the facts stated from the prejudice into which they have been received, and also from the inferences, theories and creeds which ensue upon the joint operation of such prepossessions and actual facts, in the minds of the observers. We are also to consider that facts narrated by an interested witness frequently undergo some alterations, when a point raised subsequently is to be made out or refuted by them, as is very apt to be the case in public discussions of this kind. As an example, let us consider the two cases of psychomancy related by Mrs. Spence, to prove that evil purposes and evil normal habits survive the death of the body. Both cases, to his mind, tend in the opposite direction.

1. A stepmother seeks reconciliation from her step-children. She avers that she can not be happy till they have forgiven her, and she is understood to say that she can not advance while they feel as they do toward her. He conceives that the best evidence of an enlarged comprehension of human relations, and a deepened sense of power to do good in place of evil to these children (two necessary results of death, in his view), is given by this unhappy stepmother. She seeks to remove the poisoned arrows which her former cruel conduct had planted in their hearts; she wants to remove clogs which she has placed on the ear of their earthly progress.

Is this not proof that she has risen above the plane on which she moved in the body? How can it be cited to show that evil moral habits are cherished and perpetuated in the next life?

It may show that the unhappy results of wrong doing are keenly seen and felt there, as he doubts not they are in every case; but it shows a disposition to repair wrongs and to do good, as also one of the results of a change of worlds—at least such is the effect it has on his mind as to the status of this Spirit.

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But if the love of rum, *per se*, be not in the Spirit, what is there? Conviviality is there. The love to exercise the eternal attributes of companionship—those attributes upon which rest the “communion of saints,” and the kingdom of heaven itself—to mingle the spiritual affections of good humor and mirth with the animal necessity of food and drink; this is the truly human, and defines what is really the basis of the love as manifested through the medium of alcohol.

So, if affection for tobacco be not in the Spirit, what is the reality, of which the use of tobacco is the exponent? He answers, the love of truth—the desire to partake of the fruit of the tree of knowledge and wisdom—to eat and be filled with the comprehension of eternal principles; this is the eternal appetite of the spiritual human, to aid in the satisfaction of which, tobacco is resorted to by the physical man as a means, but which can never be loved by the Spirit as an end. Again, can a man love a bit of metal? can he say, “I love that piece of copper to the exact measure of four farthings?” Nay. He can not even think of it, until, in his mind, he carry it infinitely beyond any standard of value derived from the mint whence it issued. Can a man love that compound of quartz, feldspar and mica, called a “house,” and even by some imaginative and highly poetic natures, “a palace”? Not so. There is no rapport between the love side of the human Spirit and granite, in any form. What, then, is there? If the man don't love his brown stone habitation, built with such perfection of art, and adorned by such miracles of genius and skill as to surpass the ancient temple of the gods—if the man does not love his hoarded gold—his thousand acres—his bank stock and his railroad securities—you ask: In the name of common sense, what does he love? What mysterious, intangible invisibility is it, sitting enthroned within the soul, and yet so subtle and so plastic as to take on the form of these, and cheat their very owner into the belief that they are the veritable things he loves? This: the love of independence—that attribute of the immortal nature, which the Prophet saw when he predicted the ultimate sitting of every man “under his own vine and fig-tree, with none to molest or make him afraid”—that faculty of the soul upon which Martin Luther, George Fox and George Washington planted themselves—that ever existent instinct of individuality whence a Protestant church and a Republican State are born.

And this—the love of the beautiful—is there. The artist's chisel is set in motion, the painter's brush glides patiently along the canvas, that, if possible, they may incarnate the inspirations of eternal harmony and beauty which God has set in bird and beast, in flower and tree, and flowing stream. This is the genuine spiritual affection; the marble, the canvas, the oil and the ochre, make no part of it. So of the other; independence, not blocks of houses, the love of good, not the love of gold, is the reality which belongs to the Spirit; and hence, as he thinks, a proper attention to the laws of the Spirit as seen in the life of the body and confirmed by manifestations from the life beyond, will settle the question that tobacco and rum, bank stock and marble mansions are not essential to the life within, the true consciousness of which does but begin where these and all things perishable end.

Dr. YOUNG: He must still maintain that the perpetuity of habits, be they right or wrong, is indispensable to consciousness of individuality, and that this is the divine method of keeping us posted up in the recognition of ourselves. This is demonstrated in the following poetic effusion which he had poured out on Elder Knapp's revival of religion, but which will apply equally well to rum and tobacco, as thus:

“If change of spheres our natures change,
Our natures changed, then all is new;
Hence if another world we range,
E'en to ourselves we're new and strange,
Nor sin nor its effects can view.”

Dr. GOULD: Much is said in this Conference concerning

interpolation; but he would be glad to know why a table, for example, might not be interpolated to run across the room. Dr. Hallock objects to the good Old Scripture, that “man is prone to evil as the sparks to fly upward;” but let us see. What is sin but a proneness to transgress natural law? and does not the present state of the world show this proneness to be universal? We are told it is no sin to love rum; that the drunkard only wants to get into society; but in his judgment, it is no matter what prompts the man to drink, so long as the fact is that he does drink. This, and not the motive, determines its turpitude. It has been urged by way of illustrating motive on the part of the drunkard (with which it has just been shown we have nothing to do), that when under the influence of a religious revival, he abandons the cup, and that he does so because he finds its true substitute in brotherly love, social regard, and Christian sympathy. This is a great mistake. The truth is, it is carrying coals to Newcastle to cite spiritual facts in support of malicious designs and practices on the part of Spirits. The facts already given are more than sufficient, though it must be admitted, those who depend on the reports in the SPIRITUAL TELEGRAPH, will get but a meager idea of their immense dignity and weight in the scale of evidence in favor of diabolism, obsession, etc.

A GENTLEMAN (whose name the reporter neglected to note, and which, of course, he has forgotten) said: He had learned through a trance-medium that religious opinions remain the same in the other life as when in the body. This was demonstrated to his satisfaction in the case of a Spirit who communicated as above described, and who was a Presbyterian while in the body; whence he infers that if the “five points” of John Calvin's church exist beyond Jordan, rum and tobacco may also.

Mrs. E. J. FRENCH communicated the following in writing. The facts are taken from her diary, and are to be continued. She said:

In all my experience of spiritual communication and manifestation, there is not a single instance in which I can trace malicious or evil intent or injury where such manifestation has been clearly and truly spiritual.

I have seen cases charged upon and believed to be evil Spirits, and in one or two instances was for a time myself deceived; but in every such instance, where I have had the opportunity of thorough investigation, I have clearly traced them to a morbid, mental, or physical condition in the person afflicted, and no more due to Spirits out of the form than delirium tremens and other forms of mental and physical derangement. In several instances I have had the extreme gratification of seeing the devils depart with returning health.

Two cases especially interested me, and called forth all my sympathy:—One, a lady, a good mother and wife, and worthy Church member; the other, a young gentleman preparing for the ministry: both well connected and in good standing in society.

These persons were terribly afflicted. They would curse and swear, and use obscene language, and do things utterly foreign to their natural condition. In both cases demoniac possession was believed to be the cause, both by themselves and their friends, although neither were Spiritualists, nor am I aware that they now are. I examined these cases clairvoyantly, saw clearly the difficulty, prescribed for, treated them, and at the end of a few weeks both were restored to health, and were no longer troubled by evil Spirits. In the case I once referred to in this Conference, believing, as I stated at the time, from the representation of friends and from one interview with the party, that a revengeful Spirit was possessing her at times, as she herself believed and protested, I have since fully satisfied myself was disease. This lady is now well, and as free from troubles of this kind as she ever was. I have recently conversed with some of the friends and relatives of this lady, who fully believed in demoniac possession at the time they brought her to me, and who now fully agree with me that all her troubles were due to disease alone. In reference to evil habits, passions, and propensities following the Spirit after its departure from the form, and compelling it to seek indulgence through mortals, I have many facts under circumstances which would not admit of delusion, collusion, or interpolation.

A Spirit once, communicating through the raps, said: “I am glad to inform you I am no longer a slave to the desire for spirituous liquors.” At this point a gentleman present, to whom the communication seemed to be directed, exclaimed, “This is a lying Spirit—the man is not dead,” and immediately left. In about an hour this same gentleman returned to inform the circle that his friend had died, and that he had been much addicted to drinking. On another occasion a Spirit rapped out to a friend present, “I left the form three weeks since. You will be surprised to hear this, but I shall be glad if you are convinced of Spirit communication. You will be glad to know that I am no longer enslaved to brandy, which you know was my besetting sin. I thank God that the Spirit does not require such stimulus.” Subsequently the statement of this Spirit as to the time of its departure, with many incidents and particulars given at this sitting, were fully confirmed, although not one present at the time knew of his death.

Another said: “Dear friend, I am at last in another state of existence—one more tolerable than was mine on earth. Oh, what a wreck I made of myself by the use of opium! I tried hard to take your advice, and give it up, but I had not the moral strength. The demand ceased with dissolution—I mean the demand created by constant use. I am as glad to know that I do not now need it as you would have been if I had given up its use on earth.” These are a sample of many on liquors, opium, tobacco, etc. In most instances I have the names of Spirits and friends, and in every case here related I can appeal for confirmation to competent living witnesses.

Mrs. SPENCE: Is not a lawyer but a witness, or a messenger rather. No one wishes to be imposed upon with regard to the condition of the other life. Whatever may be claimed in the way of superiority as evidence, for what are

called physical manifestations, she is convinced from observation that of all that is received as such by the great body of Spiritualists, the mesmeric trance (so called) furnishes full two-thirds of all the direct proof we possess. From her own experience as a trance-medium, she has to declare that she finds more shadow than sunshine, more night than day, in the spiritual world. She has seen a little girl (a medium) pound the wall with her fist, and say, “Damn you,” etc. Has known of obscene language being written out by young girls. Knew an old man who wanted to swear. Was acquainted with a lawyer (also a medium) who had to keep his hat on in court to prevent the evil Spirits from pulling his hair. They frequently urged him to drink and play cards. Knew of a clairvoyant physician who was obsessed by another doctor, who, in the body, was a drunkard. This Spirit would warn the medium to guard against the influence of the appetite for rum which he (the Spirit) still cherished, and which, without great care on the part of the medium, would be transferred to him. To the medium, this predilection on the part of the Spirit was very annoying, and it was matter of congratulation that he was by taste and habit a sober man, else he felt at times that he could not have resisted the impulse to drink derived from this Spirit. Death does not change the character. You can not separate the loves of the present life from the future, any more than you can obliterate its memories. She knew of a step-mother (a Spirit) who entreated her step-children from early evening until three o'clock in the morning to forgive the neglect and cruelty she had visited upon them while in this life, declaring her inability to progress or be happy until they had done so. Also the case of a Spirit-wife who struggled hard to take their wedding-ring from her husband, who is still in the body. Then she finds that of the vast variety of Spirits who visit their earth-friends, some merely personate their old habits for the obvious purpose of identification, and then immediately speak of their progress and emancipation. She has had Spirits apply to her for instruction, saying they could learn better from the earth. She studies Spirit-life by looking at this. The Spirit must love what the earth-human nature loves. In this world, only as the nature through growth, changes does the love change. The desire of the babe is for milk only. So every Spirit enters the other life on the plane of its own love, and a change of that love, there as here, is through growth only, the love keeping pace ever with the growth. This is why hell has shown more of itself than heaven. In view of these principles, this fact is amply demonstrated to the rational mind, when we consider the low plane from whence the vast majority of human beings have entered upon the other existence. But, after all, hell is the worker. Without Ireland, where had been our canals, railroads, etc. There is dirty work to be done, and who can do it so well as they who love it? One other fact is to be noted: It is a common experience that Spirits limit the time of circles, and are usually prompt to bid us good night when the hour is up. They speak of being permitted to come and say or do thus and so, all of which indicates a superior power back of them, controlling their acts and intercourse. Some, she is convinced, act only as telegraph operators to transmit messages for others. She has never known of Spirits committing murder, or getting drunk; but has no doubt they influence mortals to do these and many other acts of immorality, vice and crime. She has never been obsessed; nor, to her knowledge, possessed by any Spirit; or been the subject of any spiritual experience which has not resulted in good; that is to say, contributed to her spiritual growth and development.

Dr. GRAY: We should be careful to separate the facts stated by an observer, or witness, from the inferences made from those facts by such witness. Facts and inferences are often unconsciously mixed up in the mind of the witness, so that they appear to be one in meaning or value; and the listener is too apt to accept or reject them both as one and the same object of valuation.

We should imitate the practice of enlightened law courts in this matter—separate the facts stated from the prejudice into which they have been received, and also from the inferences, theories and creeds which ensue upon the joint operation of such prepossessions and actual facts, in the minds of the observers. We are also to consider that facts narrated by an interested witness frequently undergo some alterations, when a point raised subsequently is to be made out or refuted by them, as is very apt to be the case in public discussions of this kind. As an example, let us consider the two cases of psychomaney related by Mrs. Spence, to prove that evil purposes and evil normal habits survive the death of the body. Both cases, to his mind, tend in the opposite direction.

1. A stepmother seeks reconciliation from her step-children. She avers that she can not be happy till they have forgiven her, and she is understood to say that she can not advance while they feel as they do toward her. He conceives that the best evidence of an enlarged comprehension of human relations, and a deepened sense of power to do good in place of evil to these children (two necessary results of death, in his view), is given by this unhappy stepmother. She seeks to remove the poisoned arrows which her former cruel conduct had planted in their hearts; she wants to remove clogs which she has placed on the car of their earthly progress.

Is this not proof that she has risen above the plane on which she moved in the body? How can it be cited to show that evil moral habits are cherished and perpetuated in the next life?

It may show that the unhappy results of wrong doing are keenly seen and felt there, as he doubts not they are in every case; but it shows a disposition to repair wrongs and to do good, as also one of the results of a change of worlds—at least such is the effect it has on his mind as to the status of this Spirit.

2. The other case cited is that of a loving wife, who seeks to save her surviving husband from defiling the sacred memories of their young marriage life. A thousand reasons connected with the future life of the husband and of their children, both on earth and beyond, may have led to the repeated efforts to restore the wedding-ring to its rightful wearer. He sees no necessity of ascribing a low form of sexual jealousy to the Spirit wife, in all this statement. Nor can he find in it any, the slightest shade of proof that the death of this young wife had fastened upon her any bad habit or immoral tendency.

These two facts are all the testimony offered to the Conference this evening in support of the evil view, and he insists that they should be weighed for their value separate and clean from the theories and inferences in and with which they have been rehearsed, and also just as clear of the inferences and theories with which he now criticises them.

Adjourned, R. T. HALLOCK.

BROTHER DAVIS ON THE SPIRIT WORLD.

The announcement of this subject drew an overflowing house on Sunday evening, Oct. 24. A growing disposition is manifested in the public, to learn of these new teachings concerning the Spirit and its future. The unreal and intangible nature of the Church's teachings of the Spirit, have not satisfied its aspirations and sentiments, and the seeker after light and truth searches in every avenue until he finds them. It is unnecessary to say the subject was treated in his usual able style; and to many it was undoubtedly doubly interesting, from the fact that he declared he was the witness of the truths he inculcated. His exposition of the formation of worlds, and the consequent result of them—a Spirit's material, geographical home, from natural causes or laws, sustained mainly by the developments of science—was thrilling and startling. His diagram or map, illustrative of this, under the present order of existences, called forth the most intense attention.

It was remarked that many Spiritualists had incorrect and unnatural views of the formation and locality of the Spirit's home—that it was made up of the materials of all the planets bounded by a certain great circle analogous to that of our milky way; and would partake of the character of all these in its formation, and consequently in its productions. This theory, I think, is unsupported by science; for that teaches that when the suns of any system are formed, the primaries spring from their sun, and the secondaries from their primaries. These countless planets and systems of space are in all stages of development, from chaotic matter to the most developed condition; some are unfitted for organic life, while others are fit habitations for inferior and superior existences. Uniformity of development is in no respect the genius of creation. An infinite variety of peculiarities distinguish their organizations, which variety must also attach themselves to their spontaneous productions and the character of their created existences.

Humanity in the most elderly or advanced world or system, must have progressed much farther on; and as its aspirations and longings for an immortality beyond, are made up from its long career of life on the advanced structure of its existence, to gratify its sentiments would require a world superior to that on which he existed.

To assume Brother Davis' theory as true, would be to suppose the Spirit world never finished, unless formed from bodies in space unable from their undeveloped conditions, to produce Spirit organizations on their own surfaces. All the powers of an organization are invariably consumed in the production of its ultimate; it is so of the seed, and must be so in the existences of bodies in the universe.

Of man's existence on earth, we find all the vigorous powers with which he is endowed, ceaselessly exerted for his present and future happiness. His localized place on earth, his various associations there, and the influences with which he is constantly surrounded, tend to, and do, call forth all the powers of his unimpaired Spirit, and are the source of all its joys or sorrows, and shape his ideas of his hope of final happiness. He can have no conception of joy above his capacity; that is only gained from experience in his identified form in his earthly career; and shall he not enjoy himself beyond, in such manner as the passions of the soul dictate? If not, then the Deity has created qualities of the Spirit which he is disposed never to gratify.

If the Spirit world, localized, be made up of emanations of particles of the whole mass in a certain circle, it is evident the human Spirit can not form any conception of what it will be; and its idea of its final repose is not in advance of the Church's teachings. To satisfy the natural passions of the soul, man's Spirit home must be as he forms the conception of it; if it be

any other, then some new or latent qualities are brought forth not called out in his career of life on earth.

In juxtaposition with this theory, would I place the teaching of Mrs. Hatch, whose lecture is reported in pamphlet form, on the "Nature of the life after death." I quote from p. 10. It reads:

"The Spirit world is a continuation of the external or natural world, and is as some transformation into a beautiful realm of love. It is merely throwing off an old garment, which leaves the spirit as emphatically itself as though it had not left the garment off."

"The Spirit world is no distant country; it is around you, and the beings of that world are constantly thronging around you, etc.—p. 11.

"The locality of the Spirit's home is in no distinct portion—that every part of God's creation is as accessible to one as another."—p. 12.

This teaching comes nearer to the natural longings, desires and aspirations of the Spirit, and therefore is more acceptable and receivable. It is within the capacities of the Spirit, because it can comprehend it from its career in life. Upon this have I, with many others, raised the superstructure of my philosophy of the Spirit's home. But whatever variation in the locality of the Spirit's residence in space, and the peculiar formation of its material world, is taught, I know that Spirits can and do come to those to whom they are attached on earth, affording consolation to the distressed, partaking of our joys, dispelling our fears, dispersing our prejudices, and enabling humanity to perform its mission on earth with everlasting joy and peace.

J. COVERT.

JUDGE EDMONDS ON SPIRITUALISM.

HEALING MEDIUMS.

To the Editor of the N. Y. Tribune.

SIR: "Now, when John had heard in the prison the works of Christ, he sent two of his disciples and said unto him, Art thou He that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see; the blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear."

But, not alone by Him were these things done. He ordained twelve, and "gave them power against unclean spirits to cast them out, and to heal all manner of sickness." He chose seventy, and sent them forth, saying, "Heal the sick, and say unto them, the Kingdom of God is come nigh unto you."

And when it was reported to Him that others, not his followers, were casting out devils in His name, he said, "Forbid them not, for there is no man, which shall do a miracle in my name, that can lightly speak evil of me."

Now mark the parallel:

I. *Casting out Devils.*—I take this phrase as I find it in Scripture, as indicating that the subject is possessed by an influence which produces violent throes, or, as is said in Scripture, "Straightway the Spirit tare him, and he fell on the ground, and wallowed, foaming."

I have witnessed many instances of this, when the subject was relieved simply by laying on of hands, and sometimes by a mere command to the Spirit to depart.

I was once at a circle in Troy, some twenty persons present, when a strong man became unconscious and violently convulsed. He beat the table with great force with both his fists. I put my hand on his head against vehement struggles on his part to prevent it, and in a few moments he was restored to quiet and consciousness. I once had a man similarly affected in my own room, who beat his head violently on a marble-top table, and fell on the floor in convulsions. He was recovered by the same means, though slowly. A man from Chicago waited on me, afflicted with continuous convulsions of his arms and legs. He was restored by the mere exercise of the will. Last year, at my house, I found a man lying on the floor, distorted and convulsed. I lifted him up, compelled him to sit in a chair, and then, with a few words addressed, not to him, but to the Spirit that was influencing him, he was at once restored to composure.

These instances are enough for illustration. They may be startling to one not acquainted with the subject, but it is ignorance alone that makes them so. It is not difficult to understand it, and easy to learn how to control it. Good sense, firmness, and unselfishness afford always, first or last, an adequate remedy for what often, from the ignorance of friends, consigns the subject to a lunatic asylum, or condemns him to a course of injurious medical treatment.

II. *Insanity.*—This is a frequent charge against Spiritualism; and it is not long since that a newspaper in this city, in support of the charge, cited from the reports of several Asylums proof that one out of fifty cases was produced by this cause. But it had not the candor to say that three or four times as many were produced by religious excitement, and a greater proportion by disappointed love and pecuniary difficulties; and while it was earnest in insisting that therefore Spiritualism should be put down, it failed to draw the still stronger inference against falling in love, pursuing wealth, or seeking religion.

It is true that Spiritualism, like every other exciting cause, has sometimes unsettled a weak mind; but it is also true that it can often discover the cause of insanity, and thus indicate the remedy. I will mention an instance:

We once received a letter telling us of a female who was occasionally seized with attacks of mania. Physicians had tried her cure in vain, and her friends were about sending her to an asylum. We replied that she was at those times influenced by the Spirit of a relative who had died insane, and we pointed out a course to be pursued. The parties were all strangers to us, and we afterward learned that her father, in a fit of insanity, had committed suicide, and that by the course we advised being pursued, she was cured.

What did Scripture mean when it said, "There came to him a certain man, kneeling down to him and saying, Lord have mercy on my son, for he is lunatic and sore vexed, for oftentimes he falleth into the fire and oft into the water." "And Jesus rebuked the devil, and he departed out of him, and the child was cured from that very hour."

I know something of the disease of insanity. My professional and judicial life has compelled me to study it, and I have communed with several who died insane; and I am convinced that there are no means known among men that can do so much to cure and eradicate the disease as spiritual intercourse well understood and wisely guided. How long it will be before those whose specialty the disease is, will have the good sense to look into it, instead of condemning it without inquiry and without knowledge, time must determine.

III. *Healing the Sick.*—This is a chapter full of interest, yet I must of necessity be so brief that I know I can give nothing like an adequate idea of the vast amount of good to mankind that has flowed and is flowing from this source.

There are two modes in which this work is done. One is by discovering what the disease is, and prescribing the remedy. My own case is an illustration of this. For over thirty years I was invalid, varying the scene only by occasional attacks of long and severe illness. During this time I was treated for various diseases. My last severe illness was in 1854, when I was sick for about four months. A part of the time I was so ill that death was hourly expected. Then it was that the Spirits came to my aid. They discovered that my disease was what no physician had suspected. But through the mediums then around me they could not prescribe the remedy. I sent over 200 miles for one through whom they could, and whom they named to me. I followed their prescriptions from that day, and I am now in the possession of better health than I have had for forty years, or than I ever expected to enjoy.

There are very many mediums in this country through whom disease is discovered and cured in this manner. But there is a more remarkable, though less frequent mode, and that is by the simply laying on of hands.

The following is a brief summary of some instances of this:

J. Loewendahl, of No. 201 Atlantic-street, Brooklyn, has cured in a few minutes "a violent pain in the side," "general debility, accompanied by a most trying and nearly constant headache," and in a few sittings has cured neuralgia of four or five months duration, and bronchitis, and affection of the kidneys.

William O. Page, No. 47 West Twenty-seventh street, New York, cured, in a few minutes, a female who had had dyspepsia and chronic diarrhea for years, and was at the time given up by her physician, as she had also inflammation of the womb and bowels. He has cured rheumatism by once laying on his hand; and a long-seated dyspepsia and neuralgia, and a child severely afflicted with rheumatic fever.

Dr. C. D. Griswold, of Buffalo, thus cured a case of shaking palsy, from which the patient had been suffering some seven weeks.

Rufus B. Newton, of Saratoga Springs, has cured "Consumption and spinal disease of eight years' standing," "heart disease and paralysis of the left side," "dyspepsia, female weakness and spinal disease," "abscess on the right jaw, hip disease and fever sore," "heart disease, pressure on the brain and nervous derangement," "an acute lung difficulty," "cancer," "blindness of one eye and partial blindness of the other," "bronchitis and catarrh."

C. C. York, of Boston, has cured rheumatism of four years' standing, when one of the legs was drawn up, and the hands drawn out of shape; deafness, headache and vomiting; a person who for two years had lost her speech; an external tumor, which had been growing two years; rheumatic-fever; tooth-ache; a scrofulous tumor and cancer.

John Scott of No. 36 Bond-street, New York, was originally a pilot on a Mississippi steamer, but for now over five years has been used as a healing medium at St. Louis, Louisville, Cincinnati, Columbus and Cleveland, and in this city since February, 1858. He is now receiving at his house from 40 to 100 patients a day, and is working many strange cures, principally by imposition of hands.

In this way he has cured an arm of a physician, poisoned in a dissecting room; rheumatism, inflammatory and chronic, even where the limbs were drawn up and distorted; total blindness; a club foot from birth; fevers, particularly scarlet and yellow fever; small pox, even after breaking out; cholera, of which he has cured hundreds, and never failed; paralysis, where, owing to age, the cure was slow and hard; neuralgia; displaced and broken bones; insanity; children dumb from birth; epileptic fits; issue of blood from nose, mouth and womb; piles; dyspepsia; scrofula; cancers, sometimes by absorption, sometimes by removing them from the body, and restored withered limbs.

And all this, I repeat, by simply laying on his hands, except in one case of insanity, where, being at a distance from the patient, he was offered a large sum to visit him, but he refused, saying, "Go home, he will be well by Thursday," and he was!

These are a few of the many cases of healing by laying on of hands, which are known among us. To detail more, or to spread out the evidence which I have in my possession, would exceed my limits. But this is enough to show the existence of the phenomenon now as of old.

Now, what is the inference to be drawn from these things?

I prefer answering the question in the language of the earlier as well as the later fathers of the Christian Church.

Tertullian appeals to the power of the Christians over those possessed of devils as a matter of fact and a proof of the truth of Christianity.

Origen claims that the signs, wonders, and various miraculous powers which followed Christ, were all confirmations of His dignity," and he says, "None can doubt that the Apostles performed miracles, and that God gave testimony to their discourses by signs, wonders, and various powers. Our blessed Savior abundantly discovered that His power was nothing less than God, by the frequent and incontestible miracles which He wrought even in the presence of the Jews, but which they tried to evade, on the plea that they were done by the aid of the devil." He says: "Christianity is not indebted, either for its origin or progress, to human influence, but to God, who has manifested Himself by means of various miracles, founding His religion thereon."

Arnobius asks, "Was He a mortal and one of us, at whose voice sickness and disease fled away? whose presence the race of demons, hid in the bodies of men, could not endure? who caused the lame to run? whose light touch stayed the issue of blood, restored the withered hand, and gave eyes even to those born blind? * * * Who healed hundreds vexed with divers diseases?"

Eusebius says, observe his knowledge, his wisdom, his miraculous works, surely the matter is divine and such as exceeds all human endeavor.

Chrysostom says, The Apostles did not introduce or spread the Gospel by force of arms or wealth; but their words, simple in themselves, were sustained by miracles. In proclaiming a crucified Redeemer they produced miraculous works, and so subjugated all the earth.

Augustine adduces the miracles of Jesus as being more un-

usual events, and he enumerates among them, the sick were healed, strength restored to the lame, sight to the blind, hearing to the deaf, etc.

Paley, in his Evidences of Christianity, appeals to the miracles for proof; and Bolton, in his works on the same subject, says: "All parties agree in allowing that a miracle, if it can be proved authentic, is one of the strongest evidences any cause can possess."

Now, when we reflect that healing the sick is one of the miracles referred to by all these champions of Christianity, may we not ask what there is to change the character of the evidence when applied to Spiritualism? J. W. EDMONDS.

New York, June 27, 1859

MISREPRESENTATIONS CORRECTED.

DEAR PARTRIDGE: In your issue of October 29, 1859, Mr. A. Miltenberger has published two extracts, which he garbled from my Book of Human Nature. Here they are as they stand in my book. The parts purposely left out I have italicized:

"Here we see the Spirit who possesses the medium, clairvoyant of what was in the minds of six or seven different men at once, and it answered them accordingly. *It may not be so often; Spirits may not often be sufficiently clairvoyant to be able to read the minds of all in the circle; but probably they do it always when they can.*"—Book of Human Nature, p. 268.

In the above language I was speaking of a *specific case*, and not of the whole, that does or does not come to mortals from the spiritual world; and the last part of this paragraph, which makes my object perfectly manifest, Mr. Miltenberger saw fit to omit. He had a purpose to serve, no doubt; and so he garbles me again in the following quotation, as will be seen from that part of it which I have added in italic:

"The medium is undoubtedly possessed by one Spirit, and is constituted a medium in this way and in no other, * * * and that one Spirit makes all the manifestations that are or can be made through that medium. *Or, at least, if that spirit-medium do not give all the responses, all the answers that are given come through it, as really as the questions are put to the 'spirits' through the external medium.*"—*Id.*, p. 313.

Now I protest against being misrepresented, and then having my words garbled in this manner. Mr. M. falsely charged me with having "ASSUMED" (that is, having taken it for granted without proof), "that *nothing* is communicated from the spiritual world but what was in the mind of the questioner, so as to be read clairvoyantly by the medium, or by an associate Spirit in sympathy with the medium."

This statement I pronounced erroneous, and I courteously requested Mr. M. to correct it, supposing that, as a matter of course, he would feel it a pleasure to do so. Instead, however, of making the *amende honorable*, he now misrepresents me again; he puts words into my mouth that I never used; he garbles my writings, and adds: "It was, and still is, my impression that he once held to such a theory as I have stated."

It seems plain enough that Mr. Miltenberger has been laboring under some false "*impressions*;" and he has certainly made statements and representations of me and my "assumptions" that are not accurate. Thus: "La Roy Sunderland says that my assumption of his position is not true." This is an error. I said nothing of any of Mr. M.'s "*assumptions*." I spoke only of his "*erroneous statement*." The representations in the following paragraph are not accurate:

"L. R. S. will please take notice that my remarks were concerning communications *from* that world, and not the history of it. Nevertheless, I concede to him the privilege which I take myself, of changing my opinion when the facts bring conviction."

It is not true that I referred to the "*history*" of the spiritual world in what I said; nor is it true that I have *changed* my opinion, as is here intimated.

In my former article I merely wished to inform Mr. M. that he had made an "*erroneous statement*" in respect to my "*assumption*." I now have to complain of his persistence in his misrepresentation of my "*assumption*," and also of a manifest want of care and perspicuity in his use of terms.

LA ROY SUNDERLAND.

Boston, October 31, 1859.

EDITORIAL NOTE.—As this is a mere personal matter between Mr. Sunderland and Mr. Miltenberger, in which our general readers can not be expected to take much interest, we hope this will end the controversy, and we only insert the above because Mr. S. seems to feel aggrieved at what he states to be an inaccurate representation of his sentiments, and wishes to right himself before the public.

LETTER FROM DR. REDMAN.

109 NORTH-SEVENTH ST., PHILA., OCT. 31, '59.

FRIEND PARTRIDGE: My southern tour has actively commenced in this city. On my arrival, I found Brother Mansfield filling the famished souls here with tests of spiritual intercourse, which they one and all seemed fully to appreciate. He leaves the city to-day for Baltimore, where I have no doubt success awaits him.

I have never seen more inquiry than there is in this locality at the present time. I am frequently asked, "How is the general interest in spiritual manifestations? is it on the decline, or increase?" Let such as repeat that question, stand at the door that enters my reception rooms but a few moments, and the response will be to convince them that our cause is the study of not only the multitude, but the more enlightened and educated of our citizens. The present state of the inquirer's mind does not seem to savor of the old curiosity which has characterized the investigations of the past, but a more serious determination and sincere desire to know truth; and not only to *know* it, but to acquiesce in the conditions necessary for the elimination of that blessed divine attribute.

The lecture hall attracts its listeners in numbers not to be excelled by any city I have had the pleasure to visit. Mrs. F. O. Hyzer has occupied the desk for the last month, her closing theme being, "Free Love and the Marriage Relation." Her delivery, though somewhat tautological, is nevertheless calculated to fasten the minds of the audience on her expositions of the spiritual philosophy. She has indeed done a good work here. Thomas Gales Foster is expected to occupy her place the coming month, and the ball which now rolls onward with great velocity, will receive a new impetus through his instrumentality.

I shall keep you informed from time to time of interesting incidents occurring at my own sacred board.

Yours in the work,

G. A. REDMAN.

A MYSTERY.

BY ANNETTE BISHOP.

Sultry and still the night swoops down,
And broods its dusky wings
Over the pond and the gloomy woods,
And the strange and shadowy things
That up from the lonely landing spring.

Yet hush!

It is wreaths of mist

That, whirling skyward, idly swing.

Ben Shaw is alone at his shingle camp,

At the open front sits he;

His whisky bottle is under his hand:

He is drunk, or asleep, may be:

Or hush!

Why doth he not brush,

With muttered curses, the stinging gnats,
Or strike at the blindly-flitting bats?

His camp-fire gnawing with shining teeth,

At the heart of a fallen tree,

Hath died, and lies in its ashen shroud;

What else can the red stars see,

So dead as these ghastly embers be?

Yet hush!

The red stars wist

What seemeth a wondrous mystery.

They saw Ben Shaw when he went away,

Yester e'en in the twilight dim,

So that which sits so stiff and still

By the camp-fire is not him.

Yet hush!

The sultry flush

Of the twilight shows the like huge frame,
And eyebrows that scowling together came.

Where is Ben Shaw? His pale wife thinks

That he sits by his fire to-night,

Cursing and drinking to float himself

Out of the weird twilight;

Then why doth she blench a deadlier white?

Oh, hush!

She sees the mist

Take form like his in its skyward flight.

SHARP SHOOTING.—Our American military engineers, it seems, are not to be behind the French and English in the matter of rifled cannon, as may be evident from an experiment which took place at Flushing, L. I., on Monday of last week, before several military officers of the Mexican constitutional Government. The gun is a common bronze cannon, five feet long, weighing 580 pounds, and rifled with eight grooves. The target, five feet by seven, moored at a mile distance, received six out of eight shots fired after the gun was brought to bear upon it, five of which were within twenty inches of the center of the bull's eye. This success is attributed to a new construction of projectile, invented by the late Andrew Hotchkiss, of Connecticut, and said to have been recently much improved. After the target practice, the muzzle of the gun was elevated, and several shots thrown to distances variously estimated between three and four miles.



"LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND."

CHARLES PARTRIDGE.
Editor and Proprietor.

Publishing Office of the Telegraph and Preacher, 428 Broadway.

NEW YORK, SATURDAY, NOVEMBER 12, 1859.

This paper is hospitable to every earnest thought, respectfully expressed, but responsible for none except those of its editor.

"OSSAWATOMIE BROWN."

The individual whom the above name will now sufficiently designate to every reader, has had his trial in a Virginia Court, for treason, murder, insurrection, and attempting to incite slaves to rebellion against their masters; the jury has brought him in guilty, and he has been sentenced to pay the forfeiture of his life on Friday the 2d day of December next. So important and significant a series of events—events that have thrown the whole country into a blaze of excitement—may properly claim from this sheet a few sober remarks and reflections before they cease to form so absorbing a theme of public attention.

The strange and deplorable attempt of Brown and his score of companions at Harper's Ferry, to force freedom upon the slaves, *volens volens*, and to carry points which a large, well-organized and well-disciplined army alone would have been adequate to effect, has been characterized by many as an act of insanity or monomania. If Brown really was insane, or a monomaniac, when this act was committed, then, however the act is disapproved and condemned (as we think it must by all sober-minded men and good citizens), the perpetrator of it is justly a more fit subject for the lunatic asylum than for the gallows. But we do not believe in the theory of monomania as accounting for the phenomenon. Fanatical though he may have been, and goaded to vengeance as we may reasonably suppose him to have been by the infernal wickedness he received at the hands of ruffians and cut-throats in Kansas, and on which not only the slave States, but the general government, seemingly looked without disapprobation, Brown was undoubtedly as fully in possession of his natural faculties when he planned and committed his Harper's Ferry raid, as he ever had been in his life. The *apparent* insanity of the attempt was simply the result of a weakness of judgment. He miscalculated the amount of insurrectionary tendency existing among the slaves of that section, and entertained an expectation of an unpremeditated, unprepared, hap-hazard rushing to his standard from that quarter, which a little farther knowledge of some of the plainest principles of human nature would have corrected. Brown may be said to have been ignorant and self-deluded on certain points, but a monomaniac he was not, and none of the developments in his trial afford the least ground to suppose that he was.

Another thing which has excited much remark, and even called forth the admiration and respect of Brown's enemies, is the indomitable and undaunted courage and bravery which he has shown under the most trying circumstances of this melancholy affair, from the time he was overpowered and taken, to the moment when the sentence of death was pronounced upon him. Arraigned at the bar, surrounded by an exasperated population who were intent upon taking his life, and with no one to speak a word of sympathy to him, he firmly and steadily disdained to take advantage of any privileges of the law to conceal such facts as bore personally against himself, or to employ any legal technicalities to embarrass that course of events which he must have known was hurrying him onward to the inevitable gallows. Even when the sentence of death was about to be pronounced upon him, this firmness did not desert him, but, availing himself of a privilege which the court allowed, he proceeded in a clear and unfaltering voice, to assign his reasons why that sentence should not be pronounced, declaring, in the manner of undoubted candor and sincerity, and in a tone free from all bravado, what were his motives and intentions, and what were not—asseverating his unconsciousness of guilt in the premises, and his willingness to pay the forfeiture

of his life should that be deemed necessary to the ends of justice. If the antecedents and circumstances of Brown give no proof of lunacy, this cool and undaunted courage which has followed him throughout, is totally different from what might be expected from a wicked man (for wickedness is always either cowardly or desperate); and we will venture to say that if through any concatenation of providential circumstances he should yet be set at liberty, and one of the very jurors who have convicted him should be thrown into circumstances of deep distress, and need a friend on whose honesty, integrity and sterling, unflinching and invincible honor he could place the most implicit reliance, there would be no man in the world whom he would more fully trust than this same old John Brown. This we are compelled to say of the moral status of the man while totally disapproving and condemning the rash act which a wrong conception of *duty* led him to commit.

Another salient feature in the history of this movement of Brown and his men was the singular panic of the Virginians, in consequence of which seventeen men were enabled to hold some two thousand in virtual subjugation for thirty-six hours, and which is still manifest in the patrolling of the streets at Harper's Ferry, and in the nervous vigilance which keeps an eye on the movements of every stranger who arrives in the place. We believe that the *courage* displayed by the Virginians in this affair has been subjected to much unjust derision. We certainly do not think they displayed any very commendable degree of bravery, but the examples here presented do not give a fair indication of the courage they would manifest under other circumstances, and in a different cause. If a man even of firmest nerve lies down in the crater of a slumbering volcano, we may expect him to startle and take to his heels at the slightest rumble, and the fact that the Virginians are panic-stricken by the first faint throes of the earthquake which they *know* is sleeping beneath their feet, is no fair test of their *general* courage. It might naturally, we think, however, cause a deep and universal feeling of regret among the people of the Southern States, that the materials of such a destructive explosion as is felt to be possible, constitute one of the principal substrata on which their social system rests, and incite a universal effort among their statesmen, philanthropists and wise men, to modify, assuage and gradually extinguish this perpetual cause of anxiety and alarm.

A word, in conclusion, on another point: Governor Wise may act as he please for aught we care—for aught that nine-tenths of the people of the North care—in the matter of hanging or giving an unconditional pardon to Brown and the men implicated with him, but we have an idea, which we will here respectfully submit, as to the effect which either course will have with respect to the "peculiar institution." By pardoning Brown and his men, Gov. Wise would disappoint and rebuke those who are now declaiming upon Southern cowardice, and disparaging Southern magnanimity; would commend himself to the admiration of most if not all really generous and noble-hearted men, North and South; would take a large portion of the wind out of the sails of the most ultra and fanatical abolitionists, and would perhaps somewhat increase, by the magnanimous example, the alacrity with which northern troops would hereafter rush to the assistance of Virginia in case of an *actual* insurrection of the slaves; and all this without the least danger of Brown or his men either having the power, or the disposition, or the encouragement from sympathizers, to give the slaveholders any more trouble by similar incursions. But let him hang these men, and place them in the position of martyrs in a cause in which they no doubt thought they were honestly engaged, and their blood will be like the dragon's teeth which were sown upon the ground, and from which sprang up a race of armed heroes; their names will be the standing texts of more inflammatory abolitionist harrangues than have yet been made, and their Spirits will find thousands of mediums, North and South, among slaves and whites, through whom they will incessantly work, with these other influences, secretly and openly, for the accomplishment of the object which animated them while in the body. Without, for the present, expressing any opinion as to the right or wrong of the case, we here point out what we believe would be the tendencies of the two courses of policy referred to; and here we leave the matter.

ROYAL ROAD TO KNOWLEDGE.

Andrew Jackson Davis lectured in Dodworth's Academy Sunday, Oct. 29, on the "Royal Road to Knowledge, and the Spirit Land." The house was crowded with intelligent and eager listeners, and many went away without being able to get in.

In the morning, Mr. Davis lectured on the "Royal Road to Knowledge." He felt that wisdom would be necessary in order to appreciate the royal road to knowledge. Wisdom is necessary to control knowledge, and to antidote folly. Many who have knowledge, use it only for commerce and to work the earth; and these, he thought, ought to employ and support others to arrange and to speak of it. He thought, nevertheless, we should guard against going up and looking down haughtily on those below. Knowledge strengthens the spine, but wisdom crowns knowledge with humility and use.

Knowledge is perception and testimony, and that derived from books is the dark side of knowledge. He considered that seventy-five per cent. of our best libraries are mere trash—misapprehensions which prejudiced writers have given to the world. No person can be wise who depends on perception and testimony, and especially book testimony. He had been an observer of mind for fourteen years—has seen how it takes perception, and how it remembers. The mind is composed of innumerable particles, formed somewhat like the eye of a house-fly, but in rudimental states these particles are many sided. Some have three, some ten, and some as many as seventy sides and angles. In the harmonized mind, these particles are round and smooth, and an attenuated fluid pervades them.

The growth of mind has many stages. When it arrives to a perception of the harmonies of music, a change in the particles occurs, and here civilization begins. It now gives out a soft and beautiful *aura*, and ceases to smoke like an old chimney or stove-pipe. It loves to be clean in body, senses harmonies, and perceives truth as a savior. There are millions upon millions of these particles organized in layers in a human brain. Each of these particles is susceptible of impressions, and these impressions are memories. An impression of one globule may be transferred to another, and so the impression goes on to pervade them all. Sometimes one layer only is impressed or influenced by an impression. Music often thrills the whole mind, which becomes absorbed, as we say. Some minds are absorbed by the love of children, horses, or some other pet. Parts of other minds become thus absorbed, and are vacillating.

Wisdom is quite different from knowledge; it is not observation, testimony or recollection; it is composed of principles, intuitions and reflection—not logic, but a governing principle, which some minds never get a glimpse of. Wisdom (in Swedenborg's phraseology) is a discrete degree from knowledge. It is like the apple which may be separated from the tree. Knowledge is but the shovels and pick-axes used on the royal road. All persons on that road are governed more by principles than knowledge. He sees some men like worms which lay on the ground; when the sun shines on their backs, they raise their heads and appear cheerful; when there comes a cloudy day, their heads drop flat on the ground again, discouraged. These have but little or no knowledge, and vacillate with changing circumstances.

Wisdom exalts the mind, while knowledge renders it practical. Perfect integrity obtains in the higher spheres in the Spirit world. Principles govern in this life. Many people are so void of principle, that they can't go where smokers are without smoking; can't go where others drink, without drinking; take calomel because the doctor prescribes it, and if alive the next day, they take more to feel better to-morrow, and so on until actual suffering appears from it. There is no safety from these follies, except in principle overruling knowledge. He knows that these errors are to be corrected in the earth; that principle is to pervade the mind and life of men, but can't say definitely when the work will be accomplished. Man's salvation from ignorance, sin and misery on earth, will come through the inauguration of wisdom and principle over knowledge, as an active force. I know this will take place, said he, because mind is not composed of devils but of particles of God. When the "golden image"—the essential, internal man—comes forth from the dust and ashes of hereditary proclivities, circumstances, false educations and follies, and

asserts *itself*, then harmony, integrity, beauty and joy will prevail, and then there will be no "suspense of faith."

Some Spiritualists even do all sorts of unbecoming things, and bear many sour grapes on one side, and on the other side they bear beautiful fruits. Some believe in liberty for themselves, but deny it to others; some husbands and wives even appear beautiful in company, but are sour grapes at home. He sees gentlemen heaven-bound through the atonement, and other human contrivances, but these will all land in the cellar kitchen.

The royal road is between joy and sorrow, ignorance and knowledge; its guide-posts are eternal principles; its warmth and light is wisdom.

"ANGELS DAGUERREOTYPED."

Many of our readers will remember the communication we published under the above title in our issue of August 13, in which was related the incident of the mysterious impression of two human figures on a daguerreotype plate, beside the figure of the subject whose picture was intended to be taken—these figures being different from any persons in the room at the time. In the TELEGRAPH of September 10, we published a communication from S. L. Walker, of Poughkeepsie, proposing as a rational solution of this phenomenon, the supposition that the daguerreotype plate employed on that occasion had been previously used, and not sufficiently cleansed, and that the strange figures which in this case appeared upon it, and which were said to be dim, were only pictures which were previously taken upon it, again faintly reappearing as the plate was subjected to the mercurial vapor. Prefixed to the communication of Mr. Walker, we inserted a request that the artist (who is a lady) or some one acquainted with the circumstance, would drop us a note informing us whether the plate had been previously used or not. This has called out the following note from the author of the statement first published, and whose veracity is fully vouched for by his personal acquaintance and friend, an eminent physician of this city, through whom his first note came to us:

LAGRANGE CO., INDIANA.

MR. PARTRIDGE—*Dear Sir*: I see by the TELEGRAPH that in the matter "Angels Daguerreotyped," you wish to know if the plate had been previously used. I am able to say, from the artist, that it had not; and, moreover, that the *fashion* of the dress of the female figure on the plate was not one of the present day, but in use some sixteen years ago. It is a fact that deceased had lost sons and daughters of adult age. I can not, however, learn that any of the kindred (who are all sturdy anti-Spiritualists) recognize the figures on the plate as bearing any resemblance to their deceased friends.

Yours truly,

H. S.

We do not see why this note of H. S. ought not remove the doubt previously connected with the matter referred to, and give it the character of a veritable spiritual manifestation—unless some other and more rational solution can still be conceived, and to conceive of such, we think would be impossible. It is well known and thoroughly established that Spirits, under proper conditions, can act upon far grosser substances than light; and if so, where is the unreasonableness of supposing that they may so dispose the rays of light as to make an impression on the sensitive daguerreotype plate?

SUGGESTIONS FOR REFORMERS.

The love of goodness is the mother of truth. If a man speaks for the sake of demonstrating the good emotions he has experienced, and this for the sake of showing the exquisiteness of his organization and culture, his truths are not in the order of nature—they are not honoring their mother; he is preaching himself, not saving others. If he utter his experience for those who suffer and are sad for the lack of the wisdom contained therein, and is not thinking of glorifying his own health and strength, but only of the sorrows of his brother, he speaks from love, and he makes an orderly and glad use of all her children—the truths of his experience. If he discuss with his benighted brother from the love of triumph, he is building a sect in which he is to become a prince; he is not a reformer of abuses, but—therein and by so much as he does that—he is a contributor to a very great evil in the world. The Spiritualist debater or speaker is in much danger of this very abuse of his experience.

He can readily perceive that the great facts in his experience are the inseparable associates of very great truths—of a great science of matter and Spirit, which must at no distant day work vast changes in the institutions and pursuits of hu-

manity on earth; and he is not slow to feel that by becoming a pioneer in the march of that science, he and his party are not only to be invincible, but are to be gloriously triumphant in the conflicts and revolutions to which these changes must give rise.

But let him not deceive himself about his position. A pioneer in this great militant march of truth, is one who wants exactly what they want who gave him his facts—no more, no less; viz., to use the facts derived from the superior life for ends of love and sympathy in each and all cases; not for glory—not for party—not for sect—not for triumph in debates—but for binding up wounds in the doubter's and mourner's hearts; for giving strength to the weak and sight to the blind. The pioneer is only he who shuns debate lest he confirm his skeptical brother in his error by the spirit of control—who bears testimony to facts, at whatever cost to his pride of position, that the truths thereof may make his brother free indeed. He acts from and in fraternal love, and the truths he seeks to impart are not his offspring, not his wealth, but are the sacred means lent him from heaven to do their work in his hands—namely, to liberate men from the bondage of doubt and fear, and the lusts of power and pleasure. He is not a pioneer who wants to separate the slave from the free, the sick from the healthy, the ignorant from the wise, and to make a party of philosophers or saints. He don't count the hosts of the Lord, and say, Lo! how powerful we are, how respectable, how sure of triumph! for all men are his brothers, all men are to come to a knowledge of the truth and be saved.

The counter of hosts, the man who sighs for the triumph of the strong over the weak, of the wise over the ignorant, is a practical conservative—a clog on the wheel of human progress; and all the more effectually so because he makes adroit handle of the facts of Spirit manifestation. He must work by truth from love, and that to his own present loss and discomfort, if need be; he must know only one pioneer—the Infinite Author of us all, the God and Father of Jesus; and he must contemplate with joy the dawning of the day now upon us, in which there shall be no man-worship, no leadership, no oligarchy, no sects, no saints; only a brotherhood of all in all, and visible to all.

The Sermons.

We shall not hereafter report the sermons of Beecher and Chapin every week, as heretofore, nor shall we generally publish more than one sermon from one or the other of these preachers a week, and possibly sometimes not even that. The experience of the last six months has taught us that the majority of our patrons would prefer that a larger portion of our space should be appropriated to matter more nearly related to the class of subjects to which the paper has, from the first, been particularly devoted. We intend, within the next six months, to give as comprehensive digests as possible of all spiritual facts, and the freshest and worthiest ideas concerning their philosophy and significance, which may be gathered from every quarter; and, in addition to these, we will give, in lieu of so many set sermons, abstracts of speeches made by our most progressive lecturers and reformers, and such other matter as will be likely to be interesting and profitable to spiritualistic and other liberal-minded readers.

NEW PUBLICATIONS.

THE MOVEMENT OF FAITH WHICH FOLLOWS ITS "SUSPENSE." A Lecture delivered at Dodworth's Hall, reviewing Dr. Bellows' Suspense of Faith, by Jason F. Walker, Sunday evening, Oct. 15, 1859.

This discourse, which was received with such marked favor by the numerous auditory who heard it delivered, has been published in pamphlet form by S. T. Munson, 143 Fulton-street, and is sold at 15 cents the single copy. It is a general review of the question, or series of questions, started by Dr. Bellows in his famous discourse on the "Suspense of Faith," which has produced such wide-spread excitement in the theological world. The pamphlet before us presents a view of the subject from what might, perhaps, be called an ultra rationalistic stand-point, and by those who are in affinity with the author's peculiar views, this discourse will be read with pleasure.

THE COMING CHURCH AND ITS CLERGY. Address to the Graduating Class at the Meadville Theological School, June 30, 1858. By Samuel Osgood, Minister of the Church of the Messiah, New York (second edition). New York Christian Inquirer Office.

The fact that two of the most learned, popular, and influential clergymen of the Unitarian denomination are now seemingly convinced that the specific ecclesiastical organization to

which they belong, if not the whole body of Protestantism, has nearly accomplished the specific uses which were providentially designed to be wrought out by it, and that they are now endeavoring to feel their way into a religious system that will realize the unity and compactness of Catholicism without sacrificing the freedom of thought and speech, or the rights of the individual conscience, claimed by the most ultra sects of Protestantism, may certainly be regarded as one of the signs of the times. We suppose that it is because our critics, great and small, have lately been too busily occupied in "using up" Dr. Bellows, that they have not bestowed much, if any, attention upon this pamphlet of Dr. Osgood; but now that the famous Doctor of "All Souls" has pretty thoroughly run the gauntlet, it would hardly be fair that Dr. O. should escape his share of animadversion for having taught, in this address, doctrines quite as obnoxious as those set forth in the renowned discourse on the "Suspense of Faith"—indeed, doctrines which appear to have been ground out in the same theological mill. That the guardians of "progressive" thought against the encroachments of "priestcraft" and "old fogysm" may see that Dr. Osgood needs also to be attended to, we quote the following passages from the address before us:

"The error that aims to build the Church upon great preaching, or upon intellectual originality alone, which has so signally failed in the whole history of Christianity, and not least in the history of our own Liberal Christianity, is intimately connected with another error, even the error of regarding the sermon as the main part, if not the whole, of the service, and so magnifying the pulpit as to forget the worth of the altar. I name the altar as the symbol or the centre of public worship in its praise and prayer, and representing especially the Church Will, as the pulpit represents its Sense. Whether there is a distinct altar of wood or stone or not in the sanctuary, the idea of the altar of sacrifice can never be absent from any living Church; and we might gain in symbolical expression as well as in historic universality, if we distinguished more decidedly than we do between the functions of preaching and of prayer, and assigned the two distinct places in the sanctuary. The pulpit might fitly, as in the primitive Churches, be more among the congregation, as the place for a human brother to stand whilst seeking to declare divine truth; whilst the altar might well be more central and commanding, as expressing God's symbolical presence with his Church, and calling them in praise and prayer to lift their hearts to him in aspiration and devotedness. But whether with or without such symbolism, the idea of the altar should be cherished, and the pastor should aim to lead his people to present themselves for the blessing and the service of God by direct and solemn worship. Our Church will gain breadth when, without discontinuing free prayer from the pastor, it adopts the sentences and collects of devotion that embody the deepest inspirations of Scripture, and best experiences of human souls, and through them wins the people to more direct participation in the worship by liturgical responses."

"The whole Church, in fact, is a mistake if the services and duties are not so varied and spirited as to quicken and assimilate young and old in a comprehensive and genial parish life. The two elements—periodicity and assimilation—must be carefully secured. The old Churches studied both elements in their way, and we must study both in our way. Periodicity is surely one of the primal laws of nature and of God, and from neither do we derive any countenance for the monotonous round of our Church services, with no variation for the several seasons in our ritual, and with no change in the order of subjects, except such as grows either out of the preacher's private experience or the turn in public affairs. A rational use of the accustomed seasons of the Christian year, from Advent to Whitsunday, accords entirely with the genius of our faith, because it symbolizes the progressive development of the manifestation of God to man, from the first steps of vague anticipation to the final outpouring of the Divine Spirit as the living witness of God in every soul. The true use of these seasons of the Christian year gives variety and breadth not only to the services of the Church, but also to the tone of home-life; and there will be no fear of any servile imitation of other Churches if we are only true to our characteristic principles, and so interpret in our own congenial way the festive and the penitential days of the year which have their origin in the common Gospel and our common humanity."

THE RIGHT WORD IN THE RIGHT PLACE; a new Pocket Dictionary and Reference Book, embracing extensive Collections of Synonyms, Technical Terms, Abbreviations, and Foreign Phrases; Chapters on Writing for the Press, Punctuation, and Proof-reading; and other Interesting and Valuable Information. By the author of "How to Write," "How to Talk," etc. Price 50 cents.

This volume contains the essence of three or four heavy works condensed into a size and form adapting it to the desk or the pocket, and is afforded at a price which brings it within the reach of all. It is specially valuable to all persons devoted to literary occupations, and who have not, by laborious study and practice of years, habituated themselves to the niceties of composition, the accuracy of oral speech, the correcting of proof-sheets, etc. As an assistant of students at various literary institutions, we should judge it to be well adapted; and it will probably come into extensive use as a pocket and desk companion to those more advanced in the knowledge and profession of letters. It will be sent by mail to any address on receipt of the price by Fowler & Wells, 303 Broadway, New York.

REV. H. W. BEECHER'S DISCOURSE,

DELIVERED AT PLYMOUTH CHURCH, BROOKLYN, SUNDAY MORNING, OCT. 30, 1859.

"For I will stretch out my hand upon the inhabitants of the land, saith the Lord. For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord. Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not hearken. Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it."—JER. vi. 12-19.

This is a terrible message. It was God's word of old by the mouth of his prophet Jeremiah. The occasion of it was a sudden eruption upon Judah of victorious enemies. God sent the prophet to reveal the cause of this disaster. The prophet declared that God was punishing them because they were selfish, and unjust, and covetous, and because the whole church was whelmed, with its ministry, in the same sins. These mischiefs had been glossed over, and excused, and palliated, and hidden, and not healed. There had been a spirit that demanded union and quiet, rather than purity and safety. God therefore threatens further afflictions, because of the hardness of their hearts; and then—for such always is the Divine lenity—as it were, giving them another opportunity and alternative, he commands them to seek after God, to look for a BETTER WAY, to stand and search for the old way, the right way, and to walk in it!

I need not stop to point out the remarkable pertinence which these things have, in many respects, to our nation in the past, and to our times in the present. I avail myself this evening, after a long silence upon this subject, in your midst, of the state of the public mind, to utter some words of instruction on the present state of our land.

The surprise of the whole nation at a recent event is itself the best evidence of the isolation of that event. A burning fragment struck the earth near Harper's Ferry. If the fragment of an exploding aerolite had fallen down out of the air, while the meteor swept on, it would not have been more sudden or less apparently connected either with a cause or an effect!

Seventeen men—white men—without a military base, without supplies, without artillery, without organization more than a squad of militia, attacked a State, and undertook to release and lead away an enslaved race! They do not appear to have been called by the sufferers, nor to have been welcomed by them. They volunteered a grace, and sought to enforce its acceptance. Seventeen white men surrounded two thousand, and held them in duress. They barricaded themselves, and waited until the troops of two States, the employés of a great railway, and a portion of the forces of the Federal Government could, traveling briskly night and day, reach them. Then, at one dash, they were snuffed out!

I do not wonder that Virginians feel a great deal of mortification! Everybody is sympathetically ashamed for them! It is quite natural that every effort should be made to enlarge the proportions of this escapade, that they may hide their weakness and incompetency behind a smartly upblown horror! No one doubts the bravery of Virginians. It needs no praising. But even brave men have panics. Courage is sometimes caught at unawares. Certainly it strikes us, at a distance, as a remarkable thing, that prisoners three to one more than their captors, and two thousand citizens, should have remained days and nights under the fear and control of seventeen white men. Northern courage has been at a discount in the South hitherto. It ought hereafter to rise in value, at least in Virginia!

The diligence which is now shown, on the part of many public presses, to inflame the public mind, and infect it with fear, is quite foolish. The inoculation will not take. The North may not be courageous, but it certainly is not silly. There is an element of the ludicrous in this transaction which I think will effectually stop all panic.

Seventeen men terrified two thousand brave Virginians into two days' submission—that can not be got over! The common sense of common people will not fail to see through all attempts to hide a natural shame by a bungling make-believe that the danger was really greater than it was! The danger was nothing—and the fear very great and courage none at all. And nothing can now change the facts! All the newspapers on earth will not make this case appear any better. Do what you please—muster a crowd of supposed confederates, call the roll of conspirators, and include the noblest men of these States, and exhibit this imaginary army before the people, and, in the end, it will appear that seventeen white men overawed a town of two thousand brave Virginians, and held them captives until the sun had gone laughing twice around the globe!

And the attempt to hide the fear of these surrounded men by awaking a larger fear, will never do. It is too literal a fulfillment, not exactly of prophecy, but of fable; not of Isaiah, but Æsop.

A fox having been caught in a trap, escaped with the loss of his tail. He immediately went to his brother foxes to persuade them that they would all look better if they, too, would cut off their caudal appendages. They declined. And our two thousand friends, who lost their courage in the presence of seventeen men, are now making an appeal to this nation to lose its courage, too; that the cowardice of the few may be hidden in the cowardice of the whole community! It is impossible. We choose to wear our courage for some time longer! As I shall not recur to this epic in Virginia's history again to-

night, I must say a word in respect to the head and heart of it. For it all stood in the courage of one man.

An old man, kind at heart, industrious, peaceful, went forth, with a large family of children, to seek a new home in Kansas. That infant colony held thousands of souls as noble as liberty ever inspired or religion enriched. A great, scowling slave State, its nearest neighbor, sought to tread down this liberty-loving colony, and to dragoo slavery into it by force of arms. The armed citizens of another State crossed the State lines, destroyed the freedom of the ballot-box, prevented a fair expression of public sentiment, corruptly usurped law-making power, and ordained by fraud laws as infamous as the sun ever saw, assaulted its infant settlements with armed hordes, ravaged the fields, destroyed harvests and herds, and carried death to a multitude of cabins. The United States Government had no marines for this occasion! No Federal troops were posted by cars night and day for the poor, the weak, the grossly-wronged men in Kansas. There was an army there that unfurled the banner of the Union, but it was on the side of the wrong-doers, not on the side of the injured.

It was in this field that Brown received his impulse. A tender father, whose life was in his son's life, he saw his first-born seized like a felon, chained, driven across the country, crazed by suffering and heat, beaten by the officer in charge like a dog, and long lying at death's door! Another noble boy, without warning, without offense, unarmed, in open day, in the midst of the city, was shot dead! No justice sought out the murderers. No United States attorney was dispatched in hot haste. No marines or soldiers aided the wronged and weak!

The shot that struck the child's heart crazed the father's brain! Revolving his wrongs, and nursing his hatred of that deadly system that breeds such contempt of justice and humanity, at length his phantoms assume a slender form, and organize such an enterprise as one might expect from a man whom grief had bereft of good judgment. He goes to the heart of a slave State. One man—and sixteen followers! he seizes two thousand brave Virginians and holds them in duress!

When a great State attacked a handful of weak colonists, the Government and nation were torpid, but when seventeen men attacked a sovereign State, then Maryland arms, and Virginia arms, and the United States Government arms, and they three rush against seventeen men.

Travelers tell us that the Geysers of Iceland—those singular boiling springs of the north—may be transported with fury by plucking up a handful of grass or turf, and throwing them into the springs. The hot springs of Virginia are of the same kind! A handful of men was thrown into them, and what a boiling there has been!

But, meanwhile, no one can fail to see that this poor, child-bereft old man is the manliest of them all. Bold, unflinching, honest, without deceit or dodge, refusing to take technical advantage of any sort; but openly avowing his principles and motives, glorying in them in danger and death, as much as when in security—that wounded old father is the most remarkable figure in this whole drama. The Governor, the officers of the State, and all the attorneys, are pigmies compared to him.

I deplore his misfortunes. I sympathize with his sorrows. I mourn the hiding or obscuration of his reason. I disapprove of his mad and feeble schemes. I shrink from the folly of the bloody foray, and I shrink likewise from all the anticipations of that judicial bloodshed which doubtless ere long will follow—for when was cowardice ever magnanimous? If they kill the man, it will not be so much for treason, as for the disclosure of their cowardice!

Let no man pray that Brown be spared. Let Virginia make him a martyr. Now, he has only blundered. His soul was noble: his work miserable. But a cord and a gibbet would redeem all that, and round up Brown's failure with a heroic success.

One word more, and that is as to the insecurity of those States that carry powder as their chief cargo. Do you suppose that if tidings had come to New York that the United States armory in Springfield had been seized by seventeen men, New Haven, and Hartford, and Stamford, and Worcester, and New York, and Boston, and Albany would have been thrown into a fever and panic in consequence of the event? We scarcely should have read the papers to see what became of it! We should have thought that it was a matter which the Springfield people could manage. The thought of danger would not have entered into our heads. There would not have been any danger. But in a state where there is such inflammable stuff as slavery, there is danger, and the people of the South know it; and they can not help it. I do not blame them so much for being afraid—there is cause for fear where they have such a population as they have down at the bottom of society. But what must be the nature of State and domestic institutions which keep brave men at the point of fear all their life long?

I do not propose, at this time, to express my opinion upon the general subject of slavery. I have elsewhere, and often, deliberately uttered my testimony. Reflection and experience only confirm my judgment of its immeasurable evils. It is double-edged evil, that cuts both ways, wounding master and slave; a pest to good morals; a consumption of the industrial virtues; a burden upon society, in its

commercial and whole economic arrangements; a political anomaly, a nuisance, and a cause of inevitable degradation in religious ideas, feelings and institutions. All other causes of friction, put together, derived from the weakness or the wickedness of men, are not half so mischievous to our land as is this gigantic evil.

But it exists in our land, with a broad spread, and a long-continued hold. The extent of our duties toward the slave and toward the master is another and separate question. Our views upon the nature of slavery may be right, and our views of our duty toward it may be wrong. At this time it is peculiarly necessary that all good men should be divinely led to act with prudence and efficient wisdom.

Because it is a great sin, because it is a national curse, it does not follow that we have a right to say anything or do anything that we may happen to please. We certainly have no right to attack it in any manner that will gratify men's fancies or passions. It is computed that there are four million colored slaves in our nation. These dwell in fifteen different Southern States, with a population of ten million whites. These sovereign States are united to us not by any federal ligaments, but by vital interests, by a common national life. And the question of duty is not simply what is duty toward the blacks, not what is duty toward the whites, but what is duty to each, and to both united. I am bound by the great law of love to consider my duties toward the slave, and I am bound by the great law of love also to consider my duties toward the white man, who is his master! Both are to be treated with Christian wisdom and forbearance. We must seek to benefit the slave as much as the white man, and the white man as really as the slave. We must keep in mind the interest of every part—of the slaves themselves, of the white population, and of the whole brotherhood of States federated into national life. And while the principles of liberty and justice are one and the same, always and everywhere, the wisest method of conferring upon man the benefit of liberty and justice, demands great consideration, according to circumstances.

How to apply an acknowledged principle in practical life, is a task more difficult than the defense of the principle. It is harder to define what would be just in certain emergencies, than to establish the duty, claims, and authority of justice.

Can any light be thrown upon this difficult path? Some light may be shed; but the difficulties of duty can never be removed except by the performance of duty. But, some things may be known beforehand, and guide to practical solutions.

I shall proceed to show The Wrong Way and Right Way.

1. First, we have no right to treat the citizens of the South with *acrimony* and *bitterness*, because they are involved in a system of wrong-doing. Wrong is to be exposed. But the *spirit* of rebuke may be as wicked before God, as the *spirit* of the evil rebuked. Simplicity and firmness in truth are more powerful than any vehement bitterness. Speaking the truth in love, is the Apostle's prescription. Some men so love that they will not speak painful truth, and some men utter truth so bitterly as to destroy love; and both are evil-doers. A malignant speech of slavery will not do any good; and, most of all, it will not do those any good who most excite our sympathy—the children of bondage. If we hope to ameliorate the condition of the slave, the first step must not be taken by setting the master against him. We may be sure that God will not employ mere wrath, for wisdom; and that He will raise up and send forth, when his day comes, fearless men, who shall speak the truth for justice, in the spirit of love. Therefore, it is a matter, not merely of political and secular wisdom, but of Christian conscience, that those that have at heart the welfare of the enslaved should maintain a Christian spirit. This can be done without giving up one word of truth, or one principle of righteousness. A man may be fearless and plain-spoken, and yet give evidence of being sympathetic, and kind-hearted and loving.

2. The breeding of discontent among the bondmen of our land is not the way to help them. Whatever gloomy thoughts the slave's own mind may brood, we are not to carry disquiet to him, from without.

If I could have my way, every man on the globe should be a free man, and at once! But as they can not be, will not be, for ages, is it best that bitter discontent should be inspired in them, or Christian quietness and patient waiting? If restlessness would bring freedom, they should never rest. But I firmly believe that moral goodness in the slave is the harbinger of liberty! The influence of national freedom will gradually reach the enslaved; it will hereby inspire that restlessness which precedes development. Germination is the most silent, but most disturbing of all natural processes. Slaves are bound to feel the universal summer of civilization. In this way they must come to restless yearnings. We can not help that, and would not if we could. It is God's sign that spring has come to them. The soul is coming up. There must be room for it to grow. But this is a very different thing from surly discontent stirred up from without, and left to rankle in their unenlightened natures. The time is rapidly coming when the southern Christian will feel a new inspiration. We are not far removed from a revival of the doctrine of Christian manhood, and the divine right of men. When this Pentecost comes, the slaves will be stirred by their own masters. We must work upon the master. Make him discontented with slavery, and he will speedily

take care of the rest. Before this time comes, any attempt to excite discontent among the slaves will work mischief to *them*, and not good. And my experience—and I have had some experience in this matter—is, that men who tamper with slaves and incite them are not themselves to be trusted. They are not honest men unless they are fanatical. If they have their reason, they usually have lost their conscience. I never will trust such men with money, nor place any confidence in them whatsoever. I do not know why it is so, but my experience has taught me that men who do such things are crafty, and come forth from such tampering, unreliable men. Conspirators, the world over, are bad men. And if I were in the South—and I think I have the reputation there of being a tolerably stout abolitionist—I should, not from fear of the master, but from the most deliberate sense of the injurious effects of it to the slave, never by word, nor sign, nor act, do anything to excite discontent among those who are in slavery. The condition of the slave must be changed, but the change can not go on in one part of the community alone. There must be change in the law, change in the Church, change in the upper classes, change in the middle and in all classes. Emancipation, when it comes, will come either by revolution or by a change of public opinion in the *whole community*. No influences, then, are adequate to the relief of the slave, which are not of a proportion and power sufficient to modify the thought and the feeling of the whole community. The evil is not partial. It can not be cured by partial remedies. Our plans must include a universal change in policy, feeling, purpose, theory and practice in the nation. The application of simple remedies to single spots in this great body of disease, will serve to produce a useless irritation. It will merely fester the hand, but not cure the whole body.

3. No relief will be carried to the slaves of the South, as a body, by any individual or organized plans to carry them off, or to incite them to abscond.

The more enlightened and liberty-loving among the Southern slaves bear too much of their masters' blood not to avail themselves of any opening to escape. It is their right; it will be their practice. Free locomotion is an incident to slave property, which the master must put up with. Nimble legs are much used in Providence to temper the severity of slavery. If, therefore, an enslaved man, acting from the yearnings of his own heart, desires to run away, who shall forbid him? In all the earth, wherever a human being is held in bondage, he has a right to slough his burden and break his yoke, if he can. If he wishes liberty, and is willing to dare and suffer for it, let him! If by his manly courage he achieves it, he ought to have it. And I honor such a man!

Nay, if he has escaped and comes to me, I owe him shelter, succor, defense, and God speed to a final safety. If there were as many laws as there are lines in the Fugitive Slave law, and as many officers as there were lions in Daniel's lions' den, I would disregard every law but God's, and help the fugitive! The officers might catch me, but not *him*, if I could help it. A man whose own heart has inspired liberty and courage sufficient to enable him to achieve what he desired, shall never come to my door and not be made as welcome as my own child. I will adopt him for God's sake, and for the sake of Christ, who broods over the weak and perishing. Nor am I singular in such feelings and purposes. Ten thousand men, even in the South, would feel and do the same. A man who would not help a fellow-creature flying for his liberty must be either a villain or a politician.

But all this is very different from stirring up discontent, and setting on men to escape by outside influence.

I stand on the outside of this great cordon of darkness, and every man that escapes from it, running for his life, shall have some help from me if he comes forth of his own free accord; yet I am not the man to go in and incite slaves to run away, to send any other man to do it, to approve it, or to countenance it. I do not believe we have a right to carry into the system of slavery exterior discontent; and for this reason, *that it is not good for the slaves themselves*. It is short-sighted humanity at best, and poor policy for both the blacks and the whites. And I say again, I would not trust a man that would do it. It would injure the blacks chiefly and especially. How it would injure them will appear when I come to speak positively of what is the right way to promote the liberty of the enslaved. I may say here, however, that the higher a man is raised in the scale of being, the harder it will be to hold him in bondage and to sell him; while the more he is like an animal, the easier it will be to hold him in thrall and harness. The more you make slaveholders feel that when they oppress and sell a man, they are oppressing and selling God's image, the harder it will be for them to continue to enslave and traffic in human beings. Therefore, whatever you do to inspire in the slave high, and noble, and God-like feelings, tends to loosen his chains; and whatever shall inspire in him base, low, and cruel feelings, tightens them.

Running away is all fair for single cases. It is God's remedy for all cases of special hardship. It is the natural right of any slave who is of a manhood enough to resent even tolerant bondage. But we are not speaking of the remedy for individuals—but the remedy for the whole system. Four million men can not run away until God sends ten Egyptian plagues to help them. And those who go among the slaves to stir up such a disposition, will help the hundreds at the

expense of the millions. Those left behind will be demoralized, and becoming less trustworthy, will grow sullen under increased severity and vigilance.

4. Still less would we tolerate anything like insurrection and servile war. It would be the most cruel, hopeless, and desperate of all conceivable follies, to seek emancipation by the sword and by blood. And though I love liberty as my own life; though I long for it in every human being; though, if God, by unequivocal providences, should ordain that it should come again as of old, through terrible plagues on the first born and by other terrors of ill, I should submit to the Divine behest; yet, so far as human instrumentation is concerned, with all the conscience of a man, with all the faith of a Christian, and with all the zeal and warmth of a philanthropist, I protest against any counsels that lead to insurrection, servile war, and bloodshed. It is bad for the master—bad for the slave—bad for all that are neighbors to them—bad for the whole land—bad from beginning to end; an evil so unmined and malignant, that its origin can scarcely be doubted.

I believe, however, in the right of a people to assert and achieve their liberty. The right of a race or nation to seize their freedom is not to be disputed. It belongs to all men on the face of the globe, without regard to complexion. A people have the right to change their rulers, their government, their whole political condition. This right is not either granted, or limited, in the New Testament. It is left, as is air, water, and existence itself, as things not requiring command or legislation. But according to God's word, so long as a man remains a servant, he must obey his master. The right of the slave to throw off the control of his master is not abrogated. The right of the subject to do this is neither defined nor limited.

But the *use* of this right must conform to reason and to benefit. The *leaders* of a people have no right to whelm their helpless followers into terrible disaster by inciting them to rebel, under circumstances that afford not the slightest hope that their rebellion will rise to the dignity of a successful revolution.

The nations of Italy are showing great wisdom and fitness in their leaders for their work, in this very thing—that they are quelling fretful and irregular outbreak, and holding the people steadfast till success shall surely crown uprising revolution. This has been the eminent wisdom of that Hungarian exile—Kossuth.

In spite of all that is written and said against this noble man, I stand to my first full faith in him. The uncrowned hero is the noblest man, after all, in Europe! And his statesmanship has been shown in this—that his burning sense of the right of his people to be free, has not led him to incite them to premature, partial, and easily over-matched revolt. A man may give his own life rather than abide in servitude, but he has no right to lead a whole people to slaughter, without the strongest probabilities of success.

If nations were all armed men, it would be different. Soldiers can die. But a nation is made up of other materials beside armed men—it is made up of women, and children, and youth. These are to be considered—not merely men of muscle, and knuckle, and bone. And a man that leads a people has no right to incite that people to rise, unless there is a reasonable prospect that they will conquer.

Now, if the Africans in our land were intelligent; if they understood themselves; if they had self-governing power; if they were able first to throw off the yoke of laws and constitutions, and afterward to defend and build themselves up in a civil state; then they would have just the same right to assume their independence that any nation has.

But does any man believe that this is the case? Does any man believe that this vast horde of undisciplined Africans, if set free, would have cohesive power enough to organize themselves into a government, and maintain their independence? If there be men who believe this, I am not among them. I certainly think that even slaves would be made immeasurably better by liberty; but I do not believe they would be made better by liberty gained by insurrection or rebellion. A regulated liberty—a liberty possessed with the consent of their masters; a liberty under the laws and institutions of the country; a liberty which should make them common beneficiaries of those institutions and principles which make us wise and happy—such a liberty would be a great blessing to them. Freedom, with law and government, is a good; but without them, it is a mischief. And anything that tends to incite among men a vague insurrectionary spirit, is a great and cruel wrong to them.

If, in view of the wrongs of slavery, you say that you do not care for the master, but only the slave. I reply that you *should* care for both master and slave! If you do not care for the fate of the wrong-doing white man, I do care for the fate of the wrong-doing white man! But even though your sympathy were only for the slave, then for his sake you ought to set your face against, and discountenance anything like, an insurrection.

Let us turn, then, from these specifications of *THE WRONG WAY* to some consideration relating to *THE RIGHT WAY*.

1. If we would benefit the African at the South, we must *begin at home*. This is to some men the most disagreeable part of the doctrine of emancipation. It is very easy to labor for the emancipation of beings a thousand miles off; but when it comes to the practical

application of justice and humanity to those about us, it is not so easy. The truths of God respecting the rights and dignities of men are just as important to free colored men as to enslaved colored men. It may seem strange for me to say that the lever with which to lift the load of Georgia is in New York; but it is. I do not believe the whole free North can tolerate grinding injustice toward the poor, and inhumanity toward the laboring classes, without exerting an influence unfavorable to justice and humanity in the South. No one can fail to see the inconsistency between our treatment of those amongst us who are in the lower walks of life and our professions of sympathy for the Southern slaves. How are the free-colored people treated at the North? They are almost without education, with but little sympathy for ignorance. They are refused the common rights of citizenship which the whites enjoy. They can not even ride in the cars of our city railroads. They are snuffed at in the house of God, or tolerated with ill-disguised disgust. Can the black man be a mason in New York? Let him be employed as a journeyman, and every Irish lover of liberty that carries the hod or trowel would leave at once or compel him to leave! Can the black man be a carpenter? There is scarcely a carpenter shop in New York in which a journeyman would continue to work if a black man was employed in it. Can the black man engage in the common industries of life? There is scarcely one in which he can engage. He is crowded down, down, down, through the most menial callings, to the bottom of society. We tax them, and then refuse to allow their children to go to our public schools. We tax them, and then refuse to sit by them in God's house. We heap upon them moral obloquy more atrocious than that which the master heaps upon the slave. And, notwithstanding all this, we lift ourselves up to talk to the Southern people about the rights and liberties of the human soul, and especially the African soul! It is true that slavery is cruel.

But it is not at all certain that there is not more love to the race in the South than in the North. They love their property. We do not own them, so we do not love them at all. The prejudice of the whites against color is so strong that they cannot endure to ride or sit with a black man, so long as they do not *own* him. As a neighbor, they are not to be tolerated, but as property they are most tolerable in the house, the church, the carriage, the couch! The African *owned*, may dwell in America; but *unowned*, he must be expatriated; emancipation must be jackal to colonization. The choice given to the African is *plantation* or *colonization*. Our Christian public sentiment is a pendulum swinging between *owning* or *exporting* the poor in our midst.

Whenever we are prepared to show toward the lowest, the poorest, and the most despised, an unaffected kindness, such as led Christ, though the Lord of glory, to lay aside his dignities, and take on himself the form of a servant, and to an ignominious death, that he might rescue men from ignorance and bondage—whenever we are prepared to do such things as these, we may be sure that the example of the North will not be unfelt at the South. Every effort that is made in Brooklyn to establish schools and churches for the free colored people, and to encourage them to educate themselves and become independent, is a step toward emancipation in the South. The degradation of free colored men in the North will fortify slavery in the South!

2. We must quicken all the springs of feeling in the free States in behalf of human liberty, and create a public sentiment, based upon truth and true manhood. For if we act to any good purpose on the minds of the South, we must do it through a salutary and pure public sentiment in the North. When we have corrected our own practice, and set an example of the right spirit, then we shall have a position from which to exert a beneficial public influence on the minds of Southern slaveholders. For this there must be full and free discussion. Under our institutions, public opinion is the monarch, and free speech and debate form public opinion.

The air must be vital with the love of liberty. Liberty with us must be raised by religion from the selfishness of an instinct to the sanctity of a moral principle! We must love it for ourselves, and demand it for others. Since Christ took man's nature, human life has a Divine sanctity. We must inspire in the public mind a profound sense of the rights of men founded upon their relations to God. The glory of intelligence, refinement, genius, has nothing to do with men's rights. The rice slave, the Hottentot, are as much God's children as Humboldt or Chalmers. That they are in degradation only makes it more imperative upon us to secure to them the birthright which they in ignorance might sell for a mess of pottage.

These things must become familiar again to our pulpits. Our children must be taught to glow again in our schools over the heroic ideals of liberty. Mothers must twine the first threads of their children's life with the golden threads of these divine truths, and the whole of life must be woven to the heavenly pattern of liberty!

What can the North do for the South, unless her own heart is purified and ennobled? When the love of liberty is at so low an ebb that churches dread the sound, ministers shrink from the temple; when book publishers dare not publish or republish a word on the subject of slavery, cut out every living word from school-books, expurgate life-passages from Humboldt, Spurgeon, and all foreign authors or teachers; and when great religious publication societies, endowed for

the very purpose of speaking fearlessly the truths which interest would let perish, pervert their trust, and are dumb, first and chiefly, and articulate only in things that thousands of others could publish as well as they—what chance is there that *public sentiment*, in such a community, will have any power with the South?

But the end of these things is at hand. A nobler spirit is arising. New men, new hearts, new zeal, are coming forward, led on by all those signs and auspices that God foresees when he prepares his people to advance. This work well begun, must not go back. It must grow, like spring, into summer. God will then give it an autumn—without a winter. And when such a public sentiment fills the North, founded upon religion, and filled with fearless love to both the bond and the free, it will work all over the continent, and nothing can be hid from the shining thereof.

3. By all the ways consistent with the fearless assertion of truth, we must maintain sympathy and kindness toward the South. We are brethren, and I pray that no fratricidal influences will be permitted to sunder this Union. There was a time when I thought the body of death would be too much for life, and that the North was in danger of taking disease from the South rather than they our health. That time has gone past. I do not believe that we shall be separated by their act or ours. We have an element of healing, which, if we are true to ourselves and our principles, and God is kind to us, shall drive itself further and further into the nation, until it penetrates and regenerates every part. When the whole lump shall have been leavened thereby, old prejudices will be done away, and new sympathies will be created.

I am for holding the heart of the North right up to the heart of the South. Every heart-beat will be, ere long, not a blow riveting oppression, but a throb carrying new health. Freedom in the North is stronger than slavery in the South. We are yet to work for them, as the silent spring works for us. They are a lawful prey to love. I do not hesitate to tell the South what I mean by loving a union with them. I mean liberty. I mean the decay of slavery, and its extinction. If I might speak for the North, I would say to the South, "We love you, and hate your slavery. We shall leave no fraternal effort untried to deliver you, and ourselves with you, from the degradation, danger, and wickedness of this system." And for this we cling to the Union. There is health in it.

4. We are to leave no pains untaken, through the Christian conscience of the South, to give to the slave himself a higher moral status. I lay it down as an axiom, that whatever gives more manhood to the slave slackens the bonds that bind him, and that whatever lowers him in the scale of manhood tightens those bonds. If you wish to work for the enfranchisement of the African, seek to make him a better man. Teach him to be an obedient servant, and an honest, true, Christian man. These virtues are God's steppingstones to liberty. That man whom Christ first makes free has a better chance to be, civilly free than any other. To make a slave morose, fractious, disobedient, and unwilling to work, is the way to defer his emancipation. We do not ask the slave to be satisfied with slavery. But, feeling its grievous burden, we ask him to endure it while he must, "as unto God and not unto man;" not because he does not love liberty, but because he does love Christ enough to show forth his Spirit under grievous wrong. Poor slaves will never breed respect, sympathy, and emancipation. Truth, honor, fidelity, manhood—these things in the slave will prepare him for freedom. It is the low animal condition of the African that enslaves him. It is moral enfranchisement that will break his bonds.

The Pauline treatment is the most direct road to liberty. No part of the wisdom of the New Testament seems to me more divinely wise than Paul's directions to those in slavery. They are the food that servants need now at the South, everywhere the world over! If I lived in the South, I should preach these things to slaves while preaching on masters' duties to those who hold them. I should do it with a firm conviction that so I should advance the day of their liberty!

In order to labor the most effectually for the emancipation of the slaves, I would not need to say one word, except to preach Christ and purity and manhood, and to enjoin upon them faithfulness in every duty belonging to their state. I should be conscious that in doing this, I was lifting them up higher and higher. I should feel that I was carrying them farther and farther toward their emancipation. There is no disagreement between the true spirit of emancipation and the endorsement of every single one of the precepts of the New Testament respecting servants.

5. The things which shall lead to emancipation are not so complicated or many as many people blindly think. A few virtues established, a few usages maintained, a few rights guaranteed to the slaves, and the system is vitally wounded. The right of chastity in the woman, the unblemished household love, the right of parents in their children—on these three elements stands the whole weight of society. Corrupt or enfeeble these, and there can not be superincumbent strength. Withhold these rights from savage people, and they can never be carried up. They are the integral elements of associated human life. We demand, and have a right to demand, of the Christian men of the South, that they shall revolutionize the moral condition of the slaves: in this regard

I stand up in behalf of two million women who are without a voice, to declare that there ought to be found in Christianity, somewhere, an influence that shall protect their right to their own persons; and that their purity shall stand on some other ground than the caprice of their masters. I demand that the Christian Church, both North and South, shall bear a testimony in behalf of marriage among the slaves, which shall make it as inviolable as marriage among the whites. It is not to be denied that another code of morals prevails upon the plantation than that which prevails in the plantation house. So long as husband and wife are marriageable commodities, and to be sold apart, to form new connections, there can be no such thing as sanctity in wedlock.

Let it be known in New York that a man has two wives, and there is no Church so feeble of conscience that they will not instantly eject him, and the civil law will instantly visit him with penalty. But the communicants of slave churches not only live with a second while their first companion is yet alive, but with a third and fourth; nor is it any disqualification for Church membership. The Church and the State wink at it. It is a part of the commercial necessity of the system. If you will sell men, you must not be too nice about their moral virtues.

A wedding among this unhappy people is but a name—a mere form to content their conscience or their love of imitating their superiors. And every auctioneer in their community has the power to put asunder whom God has joined. And marriage is as movable as misfortune itself. The bankruptcy of their owner is the bankruptcy of the marriage relation in half the slaves on his plantation.

Neither is there any Gospel that has been permitted to rebuke these things. There is no Church that I have ever known in the South that bears testimony against them. Neither will the churches in the North, as a body, take upon themselves the responsibility of bearing witness against them.

I go farther; I declare that there must be a Christian public sentiment which shall make the family inviolate. Men sometimes say, "It is rarely the case that families are separated." It is false! It is false! There is not a slave mart that does not bear testimony, ten thousand times over, against such an assertion. Children are bred like colts and calves, and are dispersed like them.

It is in vain to preach a Gospel to slaves that leaves out personal chastity in man and woman, or that leaves this purity subject to another's control! that leaves out the sanctity of the marriage state, and the unity and inviolability of the family. And yet no Gospel has borne such a testimony in favor of them as to arouse the conscience of the South! If ministers will not preach liberty to the captive they ought at least to preach the indispensable necessity of household virtue! If they will not call upon the masters to set their slaves free, they should at least proclaim a Christianity that protects woman, childhood, and household!

The moment a woman stands self-poised in her own purity; the moment man and woman are united together by bonds which can not be sundered during their earthly life; the moment the right of parents to their children is recognized—that moment there will be a certain sanctity and protection of the eternal and Divine government resting upon father and mother and children, and slavery will have had its death-blow struck! You can not make slavery profitable after these three conditions are secured! The moment you make slaves serfs they become a difficult legal tender, and are uncurrent in the market; and families are so cumbrous, so difficult to support, so expensive, that owners are compelled, from reasons of pecuniary interest, to drop the system.

Therefore, if you will only disseminate the truths of the Gospel—if getting timid priests out of the way, and lying societies, whose cowardice slanders the Gospel which they pretend to diffuse—you bring a whole solar flood of revelation to bear upon the virtues and practical morals of the slave, you will begin to administer a remedy which will inevitably heal the evil, if God designs to cure it by moral means.

6. Among the means to be employed for promoting the liberty of the slave, we must not fail to include the power of true Christian prayer. When slavery shall cease, it will be by such instruments and influences as shall exhibit God's hand and heart in the work. Its downfall will have been achieved so largely through natural causes, so largely through reasons as broad as nations, that it will be apparent to all men that God led on the emancipation—man being only one element among the many. Therefore, we have every encouragement to direct our prayers without ceasing to God, that he will restrain the wrath of man, inspire men with wisdom, overrule all laws, and control the commerce of the globe, so that the poor may become rich, that the bond may become free, that the ignorant may become wise, that the master and slave may respect each other, and that, at length, we may be an evangelized and Christian people. May God, in his own way and time, speed the day!

GAMBLING.—It is an old saying that a "mistake is not a beef-steak;" but this saw could never have come to the knowledge of the Arkansas lady who, on being informed that her lover could not be considered a "gambler," since he only played for dinners, suppers, and small stakes, declared she was rejoiced to hear that he never played except for something to eat!

WEEKLY ITEMS AND GLEANINGS.

ACCIDENT TO THE NEW WORLD.—On Wednesday evening, 26th ult., the passengers of the magnificent steamer *New World*, hence to Albany, just after they had finished their suppers, and retired to the saloon where they were quietly enjoying their newspapers and their social chats, were not a little astonished at a series of sudden crashes, which were afterward found to be the wreck of the walking-beam, which was precipitated in fragments to the bottom of the boat, broke a hole in her hull, and caused her to rapidly fill with water. Great consternation, of course, prevailed for a while, and a precipitate rush was made for the life-preservers, which were doled out by the extortionate servants at prices varying from fifty cents to four dollars. By the timely arrival of the schooner *Jack Downing*, Captain Crane, of New Brunswick, N. J., and afterward of the steam towboat *Ohio*, Captain Craig, the passengers were taken off, and the boat sunk with all the freight and baggage on board.

FROM EUROPE.—The steamship *Nova Scotia* passed Father Point on Saturday evening last. She brings intelligence that the long-pending Zurich Conference has been completed, and that on the 17th ult., a treaty of peace was signed between France and Austria. Referring to the contemplated European Congress, the Paris correspondent of the London *Times* says eleven powers will meet, viz.: The five great powers, Sardinia, Spain, Sweden, Portugal, Naples, and Rome. The London *Post* says that preliminary negotiations for a Congress are now going on, it being much easier to plan a Congress than to complete the necessary preliminaries. England is pledged to enter no Congress unless the independence and free action of Central Italy are previously understood to be guaranteed. It is understood that the question of the Lombard debt was left to the arbitration of the King of the Belgians. The *Great Eastern* continued at Holyhead, and no time had yet been definitely appointed for her sailing to America.

EARTHQUAKE IN MAINE.—The shock of an earthquake was felt at 3 o'clock, P. M., on Wednesday, 26th ult., at Machias, Calais, and Eastport, Me., and at St. George, St. Andrew, and St. John, N. B. A rather unusual phenomenon for that section.

CONVERTED, PERVERTED, REVERTED.—Rev. Dr. Forbes, who some ten years since left the Protestant Episcopal Church and joined the Roman Catholic communion, and who has during several years been pastor of St. Ann's Church in Eighth-street, has written a note to Archbishop Hughes, formally withdrawing from the Roman Church, saying that he has not been able to sustain a conviction that it is his duty to continue in that communion "in face of the fact, that by it the natural rights of man and all individual liberty must be sacrificed." The *Freeman's Journal*, the Catholic organ of this city, handles the Doctor somewhat severely, reminding him that he ought to have known the conditions of membership of the Catholic Church before he joined it, and pronounces his letter of recantation as insulting, while he characterizes the author as demented.

ELECTION RIOTS IN BALTIMORE.—At the election at Baltimore on Wednesday of last week, bands of rowdies took possession of the polls in almost all the wards, driving off respectable citizens, and controlling the voting to suit themselves. Considerable fighting took place during the day, and several persons were killed and wounded by pistol shots. A Vigilance Committee is strongly talked of.

A New York correspondent of the Boston *Post* says that "the respected President of Columbia College has the prospect of ending his days in clover. His wife had the good fortune to inherit by the death of a relative, about a month ago, an estate estimated to be worth some \$700,000. The property comprises several entire blocks of houses in New York city, and in localities lying directly in the path of the march of improvement. The lady is to enjoy a life-interest in the estate, and it is then to be divided up among her children. The property, in its present comparatively undeveloped state, commands a rental of not far from \$40,000 per annum.

In welcoming the Rev. Thomas Hill to his place as President of Antioch College, the Rev. Dr. Bellows told him in the following emphatic language, that he had come "From a circle of friends to the society of strangers; from comfort to privation; from a position of comparative ease to a post of toil; from pleasure, and recreation, and pleasant duties, to vexations, to close confinement, to wearying days and sleepless nights; from popular favor to cold obscurity; and from a peaceful life and a prospective happy old age to a combat with active opposition and to a troubled and perplexed existence, which must be followed by a sacrifice of himself to a painful and premature death."

MRS. HARRIET BEECHER STOWE, who has been in England for some time past, will spend the winter in Switzerland. Her husband, Prof. Stowe, will return home immediately.

BOOTS AND SHOES.—The annual sales of boots and shoes in Massachusetts amount to one hundred and fifty millions of dollars. The city of Lynn, containing about twelve thousand inhabitants, stores one-tenth of the whole.

RESEARCHES into the obscure portion of Virginia law which relates to the crime of treason, have brought to light the fact that the pardoning power in the cases of John Brown and of Coppick, resides not in the Governor, but in the Legislature. As the Legislature only meets in the earlier fortnight of January, as Brown's sentence is to be executed on the 2d of December, and as there is no likelihood of an extra session being summoned, the fate of the leading insurrectionist may be regarded as sealed.

THE four-story brick store of S. Rockwell & Son, corner of Morgan and Front-streets, Albany, fell between 6 and 7 o'clock on Saturday morning last. It was nearly new, and contained 1500 barrels flour, large quantities of grain, provisions, etc. No one was killed, although one half of the building is a wreck from cellar to roof. The loss is estimated at \$8,000.

SATURDAY night, Nov. 5, at 11 o'clock, two Auburn policemen came upon the Hudson River Railroad with two prisoners to Albany. Soon after going on board the ferry-boat one of the prisoners jumped overboard from the front of the boat, and nothing more was seen of him. It is supposed the wheel struck and killed him. Both the prisoners were handcuffed.

INSTALLATION.—Rev. E. G. Brooks was installed as pastor of the Sixth Universalist Church, in Twentieth-street, on Sunday last.

"Truth Stranger than Fiction."

We have an illustration of this saying too striking to be forgotten. Crossing the Hackensack Bridge, near Newark, one day in the railroad car, in company with Governor D., of New Jersey, that gentleman observed that he had once witnessed a remarkable incident on that spot.

He was in a stage coach, with some eight or nine passengers, and, as they were crossing the bridge at this point, one of the gentlemen remarked, that one evening, thirty years before, he had been crossing the river at that very spot, in a stage coach, filled, as now, with passengers; that the bridge which then existed was a miserable, rickety structure, ready to fall from the least shock; that the waters of the river were very much swollen in consequence of a freshet, and that, when the coach got about midway on the bridge, one of the supports gave way, precipitating all in the rapid waters. After great exertion, however, the passengers all reached the shore, with the exception of a little infant, which had been swept from the mother's arms in the struggle, and now seemed irretrievably lost. The hearts of the passengers were, however, too deeply touched by gratitude for their own escape and sympathy for the bereaved mother to allow of their remaining inactive, and those who could swim plunged again into the flood to make a thorough search for, at least, the lifeless body of their little companion. The narrator himself was so fortunate as to grasp by the clothes, at some distance from the place of the accident, and, on taking it into the toll-house and instituting rapid measures for its recovery, it soon gladdened all hearts by opening its eyes and recognizing the face of its now over-joyed mother. The gentleman narrated the little history with a smile beaming in his countenance while speaking of the part he had acted on the occasion; but he had scarcely concluded, said Governor D., before one of the ladies of our company begged him to excuse the liberty she was about to take, in asking him if his name was not Mr. —?

"It is," replied he.

"Then," said the lady, "I was the infant whom you rescued! My mother always remembered the deliverer of her child, and taught the child also to remember him. But it is now after a lapse of thirty years from the time of the event, and here, on the very spot where it occurred, that child finds an opportunity of informing her deliverer how faithfully that name has been cherished."

So unexpected a *dénouement* as this, said Governor D., filled me with the liveliest and most joyful surprise; and I am sure every one in the coach at that time will remember that journey as one of the most agreeable he ever made.

A Severe Retort.

A local minister in England, who was distinguished for disinterested labor and ready wit, devoted several years of the last part of his life to gratuitous labor in a new church in a populous town about three miles from his residence, to which place he walked every Lord's Day morning, preached three times and then walked home. One Lord's Day morning, as he walked along, meditating on his sermons for the day, he met the parish priest.

"Well," said his reverence, "I suppose you are on your way to your preaching again?"

"Yes sir," was the modest reply of the humble minister.

"It is high time government took up this subject, and put a stop to this kind of traveling preaching."

"They will have rather hard work sir," replied the imperturbable minister.

"I am not sure of that," rejoined the priest; "at any rate, I shall see whether I cannot stop you myself."

"I judge," said the worthy man, "you will find it more difficult than you suppose. Indeed, there is but one way to stop my preaching, but there are three ways to stop yours."

"What, fellow, do you mean by that?" asked his reverence, in a towering passion.

"Why sir," replied the little preacher, with the most provoking coolness, "why, sir, there is but one way to stop my preaching, that is, to cut my tongue out. But there are three ways to stop yours. For, take your book from you and you *can't* preach, take your gown from you and you *dare* not preach, and take your pay from you and you *won't* preach!" The parson vanished.

Church and his Friends.

Since Church painted his "Niagara," he has been up at the Falls making more sketches of the neighboring scenery, and one day while he was absorbed in a quiet nook under the shade of an overhanging witch hazel, rapidly sketching the objects which attracted his artist eye, he suddenly became aware of the presence of an interloper who was peering over his shoulder. Church turned round and discovered two gentlemen who had planted themselves behind him and were watching the motions of his pencil. Feeling angry at their impertinence, he said to them sharply, "this is a private sketch I am making."

"A wha-a-a-t?" said one of them with an air of feigned astonishment.

"It is a private sketch I am making," repeated the artist, "and I do not want any one to look over my shoulder, through curiosity, when I am at work."

"O, you don't say?" said the stranger, with a tone of injured innocence, as though he had been insulted. "Well, I have seen a picture of Niagara, that was worth looking at. Did you ever hear of Church's Niagara?" said the stranger, with a scornful look.

"Yes, I have heard of it," said the artist.

"And seen it too, perhaps?" said the stranger.

"Well, I think I may say I have," replied the artist, in his quiet manner, "as I painted it myself."

"Wha-a-a-t!" exclaimed the stranger, "you Church! How are you? Allow me to make you acquainted with my friend Jenkins. Jenkins, this is Mr. Church," and so on. A general hand-shaking took place all round, and the artist's impertinent friends left him entirely satisfied with him and themselves.

FOREIGN WONDERS.—A genius left Philadelphia three years ago, in company with a live halibut. He returned last week with thirty thousand dollars, all made by exhibiting his halibut as the "American flounder." In England, our common mullin is cultivated in pots, and called the "American velvet plant."

TO THE PATRONS OF THIS PAPER.

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PERSONAL AND SPECIAL NOTICES.

The Spiritual Lyceum and Conference hold regular sessions each Sunday afternoon at 3 o'clock, and Tuesday evenings at 7 o'clock, in Clinton Hall, Astor Place. The public are invited. Seats free.

Miss Hardinge's Movements.

Miss Emma Hardinge will lecture in St. Louis during the month of October; address care of A. Miltenberger, Esq., St. Louis. During November, at Evansville and Memphis. In December and January, at New Orleans and such other southern cities as she can visit before her return to Philadelphia in March, 1860. All letters directed to No. 8 Fourth Avenue, N. Y., will be duly forwarded.

Mrs. Middlebrook's Lectures.

Mrs. A. M. Middlebrook, (formerly Mrs. Henderson,) will lecture in Willimantic, Oct. 16th, 23d, and 30th; in Oswego every Sunday in November; at Providence, Dec. 18th and 25th, Jan. 1st and 8th; Memphis, Tenn., in February; St. Louis, in March. Applications for week evenings will be attended to. Address, Box 422, Bridgeport, Conn.

Mrs. Spence's Lectures.

Mrs. Amanda M. Spence will lecture at Worcester, Mass., the 1st, 2d, 3d, and 4th Sundays of November; at Boston, Mass., in December, and at Providence, R. I., in February; Foxborough, Mass., 2d, 3d and 4th Sundays in January; at Philadelphia, Pa., in May. Mrs. Spence may be addressed at either of the above places, or at 534 Broadway, N. Y.

Meetings in Cincinnati.

EDITOR TELEGRAPH: Will you please by this give notice in your columns that the Spiritualists of Cincinnati have lately re-organized for the purpose of having regular Sunday lectures. Mr. Pardee is speaking for us this month. We wish to make pre-engagements with lecturers, and respectfully desire such as are able and reliable to write the undersigned with a view of future engagement. Can Mr. Joel Tiffany speak for us the next month—November? R. P. Ambler, Miss Martha Hulett of Illinois, and Miss Laura De Force are respectfully requested to drop a line, giving their address or stating when they can come this way, to Dr. N. B. Wolfe, Chairman of Committee. CINCINNATI, Oct. 16, 1859.

Dr. Redman going South.

Doctor G. A. Redman, the test medium, author of "Mystic Hours," leaves this city Tuesday, 25th inst., for his southern tour. Friends in the South desiring his services, will address him at 170 Bleeker-street, New York, from whence all communications will be forwarded to him.

R. P. Ambler at Buffalo.

R. P. Ambler will speak at Buffalo during the month of November. He will answer calls to lecture on Sundays and week-day evenings through December at places between Buffalo and St. Louis. Address, care of J. H. Lusk, Buffalo, N. Y.

DISCOVERED AT LAST.—Mrs. Smike says the reason children are so bad this generation, is owing to the wearing of gaiter shoes instead of old-fashioned slippers. Mothers find it too much trouble to untie gaiters to whip children, so they go unpunished; but when she was a child, the way the slipper used to do its duty was a caution to snakes.

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

Ashes —Duty: 15 ¢ ct. ad val.				Leather —(Sole)—Duty: 15 ¢ ct. ad val.			
Pot, 1st sort, 100lb.	5 35	@	—	Oak (Sl.) 1 1/2 ¢ lb.	33	@	34
Pearl, 1st sort.	5 25	@	—	Oak, middle.	33	@	31
				Oak, heavy.	31	@	33
Bread —Duty: 15 ¢ ct. ad val.				Oak, dry hide.	31	@	31
Pilot, 1/2 ¢ lb.	3 1/2	@	5	Oak, Ohio.	31	@	33
Fine Navy.	3	@	4	Oak, Sou. Light.	29	@	30
Navy.	2 1/2	@	—	Oak, all weights.	37	@	39
Crackers.	4 1/2	@	7	Hemlock, light.	21	@	23
				Hemlock, middling.	21 1/2	@	24
Bristles —Duty: 4 ¢ ct. ad val.				Hemlock, heavy.	21	@	22
Amer. gray and white.	30	@	50	Hemlock, damaged.	18 1/2	@	21
				Hemlock, prime do.	12 1/2	@	14
Candles —Duty: 15 ¢ ct.				Lime —Duty: 10 ¢ ct. ad val.			
Sperm, 1/2 ¢ lb.	38	@	46	Rockland, common.	—	@	77 1/2
Do. pt. Kingslands.	50	@	51	Lump.	—	@	1 10
Do. do. J'd and M'y.	50	@	—				
Adamantine, City.	18	@	20	Molasses —Duty: 24 ¢ ct. ad val.			
Adamantine, Star.	17	@	18	New Orleans, 1/2 gal.	37	@	45
				Porto Rico.	30	@	36
Cocoa —Duty: 4 ¢ ct. ad val.				Cuba Muscova.	24	@	30
Marac'o in bd. lb.	—	@	31	Trinidad, Cuba.	28	@	36
Guayaquil in bd.	13	@	14	Card, etc., sweet.	22	@	24
Para, in bond.	9 1/2	@	—				
St. Domingo, in bond.	7 1/2	@	8	Nails —Duty: 24 ¢ ct. ad val.			
				Cut, 4d and 6d 1/2 ¢ lb.	3 1/2	@	3 1/2
Coffee —Duty: 15 ¢ ct. ad val.				Wrought, American.	7	@	7 1/2
Java, white, 1/2 ¢ lb.	14 1/2	@	15 1/2				
Bahia.	10 1/2	@	12	Oils —Duty: Palm, 4; Olive, 24; Linseed,			
Brazil.	10 1/2	@	12	Sperm (foreign fisheries), and Whale,			
Laguayra.	12	@	13	or other Fish, (foreign), 15 ¢ ct. ad val.			
Maracabo.	10 1/2	@	13	Florence, 30 ¢ ct.	—	@	—
St. Domingo, cash.	10 1/2	@	11	Olive, 12b. b. and bx.	3 50	@	4 10
				Olive, in c. 1/2 gal.	1	@	1 1/2
Flax —Duty: 15 ¢ ct. ad val.				Palm, 1/2 ¢ lb.	9	@	9 1/2
American, 1/2 ¢ lb.	—	@	—	Linseed, com., 1/2 gal.	56	@	56
				Linseed, English.	55	@	56
Fruit —Duty: not d'd, 30. Dry F., 8 ¢				Whale.	48	@	52
ct. ad val.				Do. Refined Winter.	58	@	60
Rais, Sn. 1/2 ¢ lb.	—	@	—	Do. Refined Spring.	54	@	55
Rais, beh. and bx.	2 30	@	2 35	Sperm, crude.	1 35	@	1 38
Curants, Zic. 1/2 ¢ lb.	8	@	—	Do. Winter, unbleached.	1 30	@	1 35
				Do. Bleached.	1 35	@	1 40
Flour —Duty: 15 ¢ ct. ad val.				Eleph. refined, bleached.	76	@	78
State, Superfine.	4 70	@	4 75	Lard Oil, S. and W.	85	@	92 1/2
Do. Extra.	4 90	@	5 00				
Ohio, Ind. & Ill. d. h.	—	@	—	Provisions —Duty: Cheese, 24; all			
Do. do. Superfine.	5 10	@	5 10	others, 15 ¢ ct. ad val.			
Do. Extra.	4 20	@	4 20	Pork, mess, 1/2 bbl.	15 20	@	15 20
Do. Roundhoop.	—	@	—	Do. prime.	10 50	@	10 65
Do. Superfine.	5 00	@	5 10	Do. prime mess.	—	@	—
Do. Extra.	5 45	@	6 00	Beef, prime mess, (tea)	18 00	@	22 00
Ill. & St. Louis sup. & fan.	5 50	@	6 00	Do. mess west'n, rop'd.	6 00	@	10 00
Do. Extra.	6 00	@	7 50	Do. extra repacked.	11 00	@	12 00
Mich. Wis. & Iowa extra.	5 25	@	5 75	Do. country.	5 00	@	5 50
South. Baltimore, super.	5 40	@	5 75	Do. prime.	4 00	@	5 00
Do. Extra.	5 80	@	6 45	Beef Hams.	15 00	@	17 00
Georgetown & Alex. sup.	5 50	@	5 80	Cut Meats, Hams s't & p'le	9 1/2	@	9 1/2
Do. Extra.	5 80	@	6 50	Do. Shoulders.	8	@	8 1/2
Petersburg & Rich. sup.	5 75	@	5 90	Do. Sides, dry s't & d in c's	8 1/2	@	—
Do. Extra.	6 00	@	7 00	Eng. Bacon, s't & m'd bxs.	—	@	—
Tenn. & Georgia, sup.	5 50	@	6 00	Do. Long.	9 1/2	@	10
Do. Extra.	6 50	@	7 50	Do. Cumberland.	8 1/2	@	9
				Racon Sides, W'n s'd cas	9 1/2	@	9 1/2
Grain —Duty: 15 ¢ ct. ad val.				Racon Prime, bbls & ctes.	10 1/2	@	10 1/2
WHEAT—O. Ind. & Ill. w.	1 35	@	1 45	Do. kegs.	12	@	12 1/2
Do. winter red.	1 25	@	1 31	No. 1, in bbls. & ctes.	10	@	10 1/2
Do. spring.	1 05	@	1 10	Do. Grease.	8	@	9
Milwaukee club.	1 12	@	1 13	Tallow.	10 1/2	@	11
Michigan, white.	1 40	@	1 50	Lard Oil.	90	@	1 00
Do. Red.	1 20	@	1 30				
Tenn. and Kent. white.	1 45	@	1 50	Rice —Duty: 15 ¢ ct. ad val.			
Do. Red.	1 32	@	1 40	Ord. to fr. 1/2 cwt.	3 00	@	3 50
Canada, white.	1 33	@	1 37	Good to Prime.	3 75	@	4 25
Do. club.	1 05	@	1 15				
Southern, white.	1 40	@	1 45	Salt —Duty: 15 ¢ ct. ad val.			
Do. Red.	1 30	@	1 38	Turk's Is. 1/2 bush.	10 1/2	@	20
CORN—Western mixed.	99	@	1 00	St. Martin's.	—	@	—
Do. & Jer. yel.	1 00	@	1 01	Liverpool, Gr. 1/2 sack.	84	@	—
Southern white.	98	@	99	Do. Fine.	1 25	@	—
Do. yellow.	1 00	@	1 01	Do. do. Ashton's.	1 50	@	—
Rye.	84	@	85				
Oats.	35	@	45	Seeds —Duty: FREE.			
Barley.	76	@	85	Clover, 1/2 lb.	8	@	9
				Timothy, 1/2 tee.	16	@	17 50
Hay —				Flax, American, rough.	1 50	@	—
N. R. in bails, 100 lb.	70	@	75				
				Sugars —Duty: 24 ¢ ct.			
Hemp —				St. Croix, 1/2 lb.	—	@	—
Russia, cl. 1/2 tun.	200 00	@	210 00	New Orleans.	6 1/2	@	8
Do. outshot.	180	@	—	Cuba Muscova.	6 1/2	@	7 1/2
Manilla, 1/2 lb.	5 1/2	@	5 1/2	Porto Rico.	6	@	8
Sisal.	5 1/2	@	6	Havana, White.	8	@	9 1/2
Italian, 1/2 tun.	200 00	@	—	Havana, B. and Y.	5 1/2	@	8 1/2
Jute.	80 00	@	85 00	Manilla.	7	@	7 1/2
American dew-r.	140 00	@	150 00	Stuarts' D. R. L.	—	@	10
Do. do. Dressed.	190 00	@	210 00	Stuarts' do. do. E.	9 1/2	@	—
				Stuarts' do. do. G.	—	@	9 1/2
Hides —Duty: 4 ¢ ct. ad val. R. G. and				Stuarts' (A).	9 1/2	@	—
B. Ayres. 20d 24lb. 1/2 lb.	25	@	25 1/2	Stuarts' ground ext. sup.	—	@	9 1/2
Do. do. gr. S. C.	12 1/2	@	13				
Orinoco.	22 1/2	@	23	Tallow —Duty: 8 ¢ ct. ad val.			
San Juan.	21 1/2	@	22	American, Prime.	10 1/2	@	11
Savannah, etc.	15	@	—				
Maracibo, S. and d.	16	@	22	Tens —Duty: 15 ¢ ct. ad val.			
Maranh, ox, etc.	17	@	17 1/2	Gunpowder.	28	@	40
Matamoros.	22	@	23	Hyson.	25	@	60
P. Cab. (direct).	21 1/2	@	22	Young Hyson, Mixed.	17	@	55
Vera Cruz.	21 1/2	@	22	Hyson Skin.	10	@	32
Dry South.	15 1/2	@	16	Twankay.	10	@	32
Calcutta Buff.	13	@	14	Ning and Oolong.	19	@	60
Do. Kips, 1/2 pce.	1 80	@	1 90	Powchong.	10	@	25
Do. dry salted.	1 05	@	1 10	Anko.	23	@	22
Black, dry.	1 50	@	1 10	Congou.	25	@	28
Honey —Duty: 24 ¢ ct. ad val.				Wool —Duty: 24 ¢ ct. ad val.			
Cuba, 1/2 gal.	72	@	—	A. Sax. Floor, 1/2 lb.	58	@	61
Cuba, (in bond).	60	@	62 1/2	A. F. B. Merino.	52	@	55
				A. 1/2 and 1/4 Merino.	47	@	50
Hops —Duty: 15 ¢ ct. ad val.				A. 1/2 and 1/4 Merino.	40	@	43
1857, East and West.	10	@	11	Sup. Pulled Co.	40	@	45
1858, East and West.	12	@	16	No. 1 Pulled Co.	35	@	37
				Extra Pulled Co.	50	@	52
Iron —Duty: 24 ¢ ct. ad val.				Peruv. Wash.	—	nom.	—
Pig, English, and Scotch.	24	@	25	Valp. Unwashed.	10	@	13
1/2 tun.	—	@	25	S. Amor. Com. Washed.	10	@	13
Bar, Brit. T.V.F.	97 50	@	100 00	S. Amor. E. R. Washed.	15	@	18
Bar: Sw. or sizes.	85	@	87 50	S. Amor. Unw. W.	9	@	9 1/2
Bar, Am. rolled.	80 00	@	—	S. Amor. Cord'n W.	20	@	25
Bar, English, refined.	51	@	52 50	E. L. Wash.	18	@	20
Bar English, com.	43	@	44 00	African Unwashed.	9	@	18
Sheet, Russia, 1st qual.	—	@	—	African Washed.	10	@	28
1/2 lb.	11	@	11 1/2	Smyrna Unwashed.	14	@	18
Sheet, Eng. and Am.	3 1/2	@	3 1/2	Smyrna Washed.	23	@	28

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No. 428 BROADWAY, NEW YORK.

Our list embraces all the principal works devoted to Spiritualism, whether published by ourselves or others, and will contain all works of value that may be hoped for. The reader's attention is particularly invited to those named below, all of which may be found at the office of the Spiritual Telegraph. The postage on books is one cent per copy, and two cents where the postage is over three thousand miles, and in all cases must be prepaid. Persons ordering books should therefore send sufficient money to cover the price of postage.

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398
HOMOEOPATHIC HEALING INSTITUTE,
398 Broome St., opposite Centre Market,
NEW YORK.
Office hours from 7 to 12 A. M., 5 to 7 P. M. 382 W

ELECTION NOTICE.
STATE OF NEW YORK, OFFICE OF THE SECRETARY OF STATE.
ALBANY, August 31, 1859.

TO the SHERIFF OF the COUNTY OF NEW YORK:—Notice is hereby given that, at the GENERAL ELECTION to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in the place of Gideon J. Tucker;
A Comptroller, in the place of Sanford E. Church;
An Attorney-General, in the place of Lyman Tremain;
A State Engineer and Surveyor, in the place of Van R. Richmond;
A State Treasurer, in the place of Isaac V. Vanderpoel;
A Canal Commissioner, in the place of Charles H. Sherrill;
An Inspector of State Prisons, in the place of Wesley Bailey;
A Judge of the Court of Appeals, in the place of Alexander S. Johnson;
A Clerk of the Court of Appeals, in the place of Russell F. Hicks;

All whose term of office will expire on the last day of December next.

Also a Justice of the Supreme Court for the First Judicial District, in the place of James J. Roosevelt, whose term of office will expire on the last day of December next.

Also Senators for the Fourth, Fifth, Sixth, and Seventh Senate Districts, comprising the county of New York.

SEVENTEEN MEMBERS OF ASSEMBLY;
Two Justices of the Superior Court, in the place of John Slosson and James Moncrief;

One Judge of the Court of Common Pleas, in the place of Charles P. Daly;

One Justice of the Marine Court, in the place of Albert A. Thompson.

All whose terms of office will expire on the last day of December next.

The attention of Inspectors of Election and County Clerks is directed to chap. 271 of Laws of 1859, a copy of which is printed herewith, for instructions in regard to their duties under said act, "submitting to the people a law authorizing a loan of two million five hundred thousand dollars, to provide for the payment of the floating debt of the State."

CHAPTER 271.
AN ACT TO SUBMIT TO THE PEOPLE A LAW AUTHORIZING A LOAN OF TWO MILLION FIVE HUNDRED THOUSAND DOLLARS, TO PROVIDE FOR THE PAYMENT OF THE FLOATING DEBT OF THE STATE, PASSED APRIL 13, 1859, THREE-FIFTHS BEING PRESENT.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The Commissioners of the Canal Fund are hereby authorized to borrow on the credit of the State two million five hundred thousand dollars, at a rate not exceeding six per cent. per annum, and reimbursable at such periods as shall be determined by the said Commissioners, not exceeding eighteen years from the time of making such loan. All the provisions of law in relation to loans made by the Commissioners of the Canal Fund, and the issue and transfer of certificates of stock, shall apply to loans authorized by this act, so far as the same are applicable.

SEC. 2. The money realized by such loan shall be applied exclusively to the payment of claims against the State not otherwise provided for, for work done on the canals of the State, and for private property appropriated by the State for the use of such canals, and for injury to private property growing out of the construction of the canals, or to the payment of the principal and interest of such loan, and for no other purpose whatever.

SEC. 3. Two million five hundred thousand dollars is hereby appropriated to be paid out of the Treasury, on the warrant of the Auditor of the Canal Department, from the said moneys, within two years from the time when this act shall take effect, for the payment of claims against the State, specified in the last preceding section, and for the interest on the loan authorized by this act, which shall become payable prior to the receipt into the treasury of the first annual tax levied hereunder directed to be levied and collected, for the payment of the interest and principal of the loans authorized by this act, but any sum applied to pay interest as aforesaid may be refunded out of the proceeds of the said tax, when received into the Treasury.

SEC. 4. An annual tax is hereby imposed, and shall be levied and collected in the same manner as other State taxes are levied and collected, sufficiently to pay the interest and redeem the principal of the loan hereby authorized, within eighteen years from the time of the contracting thereof. The Comptroller shall ascertain and determine what sum, being applied in payment of principal and interest, in the first year after the tax can be collected as aforesaid, and in each succeeding year thereafter, within the period of eighteen years from the time of contracting said loan, will be sufficient to pay the interest and redeem the principal of said loan within said period of eighteen years; and shall, in each year of portion the sum so required among the several counties of this State, according to the then last corrected assessment rolls returned to his office, and shall give notice of such appointment to the Boards of Supervisors of the respective counties. It shall be the duty of the Boards of Supervisors of the respective counties to cause the amount so apportioned in each year to be levied, collected and paid to the Treasurer of this State, in the same manner as other State taxes. The money collected and paid into the Treasury under this section shall constitute a sinking fund, to pay the interest and redeem the principal of the loan contracted pursuant to this act, and shall be sacredly applied to that purpose; and if at any time the sinking fund shall be insufficient to comply with the requirements of this section, the Comptroller shall increase the sum thereafter to be levied and collected by tax in each year, so as to make the fund adequate to the purpose aforesaid.

CITY AND COUNTY OF NEW YORK, SHERIFF'S OFFICE.
NEW YORK, August 31, 1859.
I hereby certify that the above is a true copy of the original not received by me from the Secretary of State and now on file in this office. JOHN KELLY, Sheriff

DR. WEISSE'S SPECIFIC METHOD OF
TREATING DISEASE.
(Formerly CURTIS & WEISSE.)

DRS. CURTIS & WEISSE were the first who attempted Homoeopathic compounds, thus uniting the science and skill of both Homoeopathy and Allopathy. They are for Nervous Headaches, Croup, Hoarseness, Cough, Piles, Infant-mary Fever, Diarrhea, Dysentery, Piles, Cholera, and Fever and Ague. These specifics are the result of a successful practice of twenty-two years. They are given on the Homoeopathic principle, but not in infinitesimal doses.

Nervous Headache.—This most distressing affection, for which nothing was ever done, is now dissipated within half an hour, by taking a few drops of this aromatic. Whether the headache arises from over-excitement or over-fatigue, either mental or physical, the result is the same.

Croup and Quinry.—This specific was first applied to this most alarming disease by Dr. Curtis. Nothing of a like efficacy has ever been found. It prevents the formation of the membrane, and leaves no bad after-effects.

Fever and Ague.—This specific has proved very successful in that type of fever and ague, which is so prevalent in New Jersey and the vicinity of New York. It is an excellent remedy for a diseased Liver and Spleen, and therefore particularly calculated to prevent those affections that usually arise from and follow fever and ague.

Diarrhea or Bowel Complaint.—This specific is always effectual in those weakening summer-complaints, and leaves none of the bad after-effects, that are usually felt after opiates and the like.

Dysentery.—Which so often rages both in city and country, is promptly checked by a few small powders. This remedy also cures that chronic bowel complaint, which is characterized by slimy, skinny, or blood streaked discharges.

Cholera.—This is the promptest remedy for Asiatic Cholera. It is equally efficacious in that milder form called cholera morbus, characterized by simultaneous vomiting and purging.

Each package contains from twenty to thirty doses, with directions how to give them, and how to feed the patient.

The eleven specifics may be had together in a box, by sending \$4 provided the purchaser indicate their own express, and pay the freight on reception.

Any one or more may be had, postage free, by sending eighteen three cent postage stamps for each.

Price 37 cents a phial. One-third discount to the trade, for cash.

Any Editor who will copy this advertisement twice, and forward the papers, will receive in return these eleven specifics by express.

Direct, J. A. WEISSE, M. D., 28 WEST FIFTEENTH STREET, New York.

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HEALING MEDIUM,
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ACUTE AND CHRONIC DISEASES,
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Dyspepsia Cured in a Few Sitzings.
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[Home Journal.] 392-St

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HAS returned to the city with increased capabilities of usefulness in diffusing vitality through the system. Office hours, 9 to 11 A. M. and 1 to 3 o'clock P. M. She will lecture by Spirit influence at any suitable distance, to those wishing her services evenings. Residence, No. 234 Monroe street, near Grand. 393-W

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OR to rent, 134 West-Twelfth street, near Fifth Avenue, recently vacated by Dr. Chapin. It is substantially built, with Nova Scotia brown stone front, and all modern improvements. Terms easy, apply to Charles Partridge, 428 Broadway. 384 W

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JOHN SCOTT,
SPIRIT AND MAGNETIC PHYSICIAN.

This being an age when almost everything in the shape of an advertisement is considered humbug, we desire persons who may be afflicted to write to those who have been relieved or cured at the Scott Healing Institute, and satisfy themselves that we do not claim half what is just to ourselves, we could.

We have taken a large, handsome, and commodious house, for the purpose of accommodating those who may come from a distance to be treated.

Hot and Cold Water Baths in the Rooms; also Magnetic and Medicated Baths, adapted to peculiar complaints. In fact, we have made every arrangement that can possibly conduce to the comfort and permanent cure of those who are afflicted. The immense success we have met with since last January prepares us to state unhesitatingly that all who may place themselves or friends under our treatment, may depend upon great relief, if not an entire cure. Persons desirous of being admitted in the Healing Institute, should write a day or two in advance, so we can be prepared for them.

EXAMINATIONS.
Those who may be afflicted, by writing and describing symptoms, will be examined, disease diagnosed, and a package of medicine sufficient to cure, or at least to confer such benefit, that the patient will be fully satisfied that the continuation of the treatment will cure. Terms, \$5 for examination and medicine. The money must in all cases accompany the letter.

JOHN SCOTT.
Read the following, and judge for yourselves:
Mrs. Jane Tillotson, Cleveland, Ohio, cured in fourteen days of falling of the womb, by the use of Scott's Womb Restorer. Price, \$6, post paid.

Mr. Tatum, New York city, cured of numbness and partial paralysis of limbs.

Mrs. Brown, Brooklyn, N. Y., cured of consumption. When this lady first called at the Scott Healing Institute, she was pronounced by her physicians incurable. She is now well and hearty.

Mr. Johnson, cured by one application of the hand and one box of Pile Salve, of chronic piles, and probably some two hundred more were cured of piles by using Scott's Pile Salve.

Mrs. S. C. Burton, New Britain, Conn., one of the worst cases of scrofula, cured in seven weeks, and nearly all the sores covered over with new and healthy skin. This is probably one of the most astonishing cases on record.

William P. Auerston, New York city, troubled with rheumatism of back, hip, and knees. Afflicted for nine years. Cured in five weeks.

Mrs. S. H. N.—, boarded in the Scott Healing Institute, cured in four weeks of dyspepsia, and tendency to dropsy. A line addressed to us will be answered, giving her full address.

Dr. Scott:—WILLIAM HARRIS, April, 27, 1858.
Sir—I find I shall want some more of your Cough Medicine; it works like a charm. My daughter was very bad with a cough for a long time, and I was afraid she could not live long. After taking only two bottles, she is almost well. This is great medicine—people are astonished at its effects. No doubt I shall be the means of selling a large quantity of it, here in this section.

Send it by Hope's Express as you did before.
My best respects,
ISAAC GAY.

Mrs. Mulligan had been afflicted, for years, with the heart disease. The physicians pronounced her incurable, and gave her up to die. Mrs. Lester persuaded her to come to the Scott Healing Institute. After the third visit, she was able to do a hard day's scrubbing and washing. She is now enjoying perfect health. She resides No. 106 Tenth Avenue, New York city. Dr. John Scott only placed his hands on her three times.

Mrs. Smith, (late Mrs. Hall,) residing at Mr. Levy's boarding house, cured of Scarlet Fever in ten minutes.

Hundreds of other persons since the establishment of the Scott Healing Institute, but space will not admit of an enumeration. Out of 1,462 patients treated at the Scott Healing Institute, not one, if not fully cured, but what has received a remarkable benefit. Office hours from 8 A. M., to 6 P. M.

Address, JOHN SCOTT, 36 Bond-street, New York.

Scott's Healing Institute.—Removal.

The undersigned begs leave to say to his patrons and the public, that he has removed his establishment from 16 to 36 Bond-street, New York, where he will continue to attend to the afflicted with (as he hopes) his usual success. Having materially added to his Institute, both in room and assistants, he is prepared to receive patients from all parts of the country.

To the Ladies, particularly, he would say that he treats all diseases incidental to their sex, with invariable success. An experienced matron will be at all times in attendance on the Ladies under my charge.

JOHN SCOTT, 36 Bond-st., N. Y.
N. B. Recipes and medicines sent by express to any part of the country on receipt of from five to ten dollars, as the case may require. Be particular, in ordering, to give the name of Town, County and State, in full. J. S.

SPIRIT PREPARATIONS.

GIVEN TO JOHN SCOTT, AND PREPARED BY HIM AT 36 BOND-STREET, NEW-YORK.

COOSIANA, OR COUGH REMEDY.
This is a medicine of extraordinary power and efficacy in the relief and cure of Bronchial Affections and Consumptive Complaints; and as it excels all other remedies in its adaptations to that class of diseases, is destined to supersede their use and give health and hope to the afflicted thousands. Price, 50 cents.

PILE SALVE.
A sovereign remedy for this disease is at last found. It affords instantaneous relief, and effects a speedy cure. Mr. Everett, editor of the Spiritist, Cleveland, O., after twelve years of suffering, was in less than one week completely cured, and hundreds of instances can be referred to where the same results have followed the use of this invaluable remedy. Price, \$1 per box.

EYE WATER.
For weak or inflamed eyes this preparation stands unrivaled. It never fails to give immediate relief; and when the difficulty is caused by any local affection, the cure will be speedy and permanent. Price, 50 cents.

SPIRIT EMBOCCATION.
For Tetter, Erysipelas, Salt Rheum, and all Scrofulatic eruptions of the skin, an invaluable remedy, and warranted to cure in all ordinary cases. Price, \$1.

CANCER SALVE.
This Salve, when used with the Magnetic or Spiritual powers of Dr. Scott, has never, in a single instance, failed to effect a permanent and positive cure, no matter how aggravated the case. It will be found triumphantly efficacious of itself alone, in cases where the part affected is open, and when Dr. Scott's services cannot be obtained, those of any good medium, whose powers are adapted to such complaints, will answer the purpose. Price, \$10.

RHEUMATISM.
This preparation is guaranteed to cure all kinds of inflammatory rheumatism, and will leave the system in a condition that will positively forbid a return of the disease. Price, \$5 per bottle. For \$10 a positive cure will be guaranteed.

ASSURER.
This wonderful medicine has proved to be one of the wonders of the age, one little being in almost every instance sufficient to cure the worst cases of dropsy. Price, \$10 per large bottle.

IN PARTIALITY.
In ordering any of the above medicines, in case the amount is a letter, addressed to the undersigned, and state distinctly how the package must be sent, and to whom addressed. In all cases the package will be forwarded by the first conveyance.
Address, DR. JOHN SCOTT, 36 Bond-street, New York.
A liberal discount made to Agents.

SPIRITUAL PUBLICATIONS.

CHARLES PARTRIDGE'S
CATALOGUE.

No. 428 BROADWAY, NEW YORK.

Our list embraces all the principal works devoted to Spiritualism, whether published by ourselves or others, and will comprehend all works of value that may be issued hereafter. The reader's attention is particularly invited to those named below, all of which may be found at the office of the SPIRITUAL TELEGRAPH. The postage on books is one cent per ounce, and in cases where the distance is over three thousand miles, and in all cases must be pre-paid. Persons ordering books should therefore send sufficient money to cover the price of postage.

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Spirit-Manifestations.

By Dr. Hare. Experimental investigation of the Spirit-manifestations, demonstrating the existence of Spirits and their communion with mortals; doctrines of the Spirit-world respecting Heaven, Hell, Morality and God. Price \$1 75. Postage, 30 cents. Charles Partridge, publisher.

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Volume I, a few copies complete, bound in a substantial manner. Price, \$2. Charles Partridge, publisher.

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By S. B. Brittan, Editor, and other writers, devoted chiefly to an inquiry into the spiritual nature and relation of Man. Bound in muslin, price, \$2; elegantly bound in morocco, lettered and gilt in a style suitable for a gift book, price, \$3. Postage, 34 cents. Charles Partridge, publisher.

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400 pages, octavo. This work contains twenty-four letters from each of the parties above named, embodying a great number of facts and arguments, pro and con, designed to illustrate the spiritual phenomena of all ages, but especially the modern manifestations. Price, \$1. Postage, 28 cents. Charles Partridge, publisher.

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A pamphlet of 32 pages, containing two extemporaneous lectures delivered at Bowdoin's Hall on Sunday December 5, 1856, by Rev. T. W. Higginson. Price, postage paid, 20 cents.

Nature's Divine Revelations.

By A. J. Davis. This large work, which may be considered the pioneer of the modern spiritual unfolding, is still in constant demand by the inquiring public, notwithstanding the numerous editions through which it has passed. It is the product of a series of dictations by Mr. Davis, while in the clairvoyant or spiritualized state, during the years 1845 and 1846, and in it the subsequent and more general spiritual manifestations are foreshadowed and distinctly predicted. It may be said to occupy generally the whole range of human thought on mundane and spiritual subjects, in a progressive, and, for the most part, methodical way, and by discriminating minds has been found immensely fruitful of suggestions. Published by Charles Partridge, at the Spiritual Telegraph Office, 125 Maiden Lane, New York. Price, \$2; postage, 43 cents.

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By A. J. Davis. Exhibiting an outline of the progressive history and approaching destiny of the race. Price, \$1. Charles Partridge, publisher.

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By Andrew Jackson Davis, being a sequel to Spiritual Inter-course. This is an elegant book of near 300 pages, octavo, illustrated. Price, \$1. Postage, 23 cents. Charles Partridge, publisher.

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By L. A. Cahagnet. Or, Secrets of the Life to Come, where, in the existence, the form, and the occupation of the soul, after its separation from the body, are proved by many years' experiments, by the means of eight ecstatic somnambulists, who had eighty perceptions of thirty-six persons in the spiritual world. Price, \$1. Postage, 19 cents. Charles Partridge, publisher.

Scenes in the Spirit-World; or Life in the Spheres.

By Hudson Tuttle, Medium. Price, muslin, 60 cents; paper, 25 cents; postage, 7 cents.

The Pilgrimage of Thomas Payne.

By C. Hammond. Dictated by the Spirit of Thomas Payne. Paper, price, 50 cents; muslin, 75 cents. Postage, 15 cents. Charles Partridge, publisher.

The Clairvoyant Family Physician.

By Mrs. Tuttle. Price, muslin, \$1. Postage, 10 cents. Charles Partridge, publisher.

Voices from Spirit-Land.

By Nathan Francis White, Medium. Price, 75 cents. Postage, 13 cents. Charles Partridge, publisher.

The Road to Spiritualism.

Being a series of Four Lectures delivered by Dr. R. T. Hallock, at the opening of the New York Conference. Price 18 cents; postage, 3 cents.

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A Discourse delivered before the Young Men's Christian Union, by Dr. R. T. Hallock. 24 pages. Price 5 cents.

Spiritualism; its Phenomena and Significance.

An Essay read, by invitation, before the New York Christian Union, by Charles Partridge, Editor of the SPIRITUAL TELEGRAPH; together with a report of an ensuing discussion on the subject. Pp. 66. (Published at this office.) Single cents; postage, 3 cents. \$1 per dozen. Postage,

Mystic Hours, or Spiritual Experiences.

By D. G. A. Redman. Price \$1 25. Postage 10 cents. This book details the main test phenomena that have occurred in the experience of one of the best known mediums.

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Being a series of four lectures, by Mr. R. T. Hallock. LECTURE I.—Spiritualism Considered as a Scientific Problem. LECTURE II.—Spiritualism Considered as a Science. LECTURE III.—Spiritualism Considered with Respect to its Difficulties and Objections, both Intrinsic and Extrinsic. LECTURE IV.—The Science Impartially Applied. Price 20 cents; postage 3 cents.

MRS. R. A. BECK,
SPIRITUAL TEST MEDIUM, No. 351
SIXTH AVE. near Twenty-second street. 367

J. B. CONKLIN,
RECEIVES visitors every day and evening, from 9 A. M. to 10 P. M., at his Rooms, 54 Great Jones street, three doors west of the Bowery. 370 U

HOMOEOPATHISCHE HEILANSTALT
398
HOMOEOPATHIC HEALING INSTITUTE,
398 Broome St., opposite Centre Market,
NEW YORK.
Office hours from 7 to 12 A. M., 5 to 7 P. M. 362 U

ELECTION NOTICE.

STATE OF NEW YORK, OFFICE OF THE SECRETARY OF STATE.
ALBANY, August 31, 1859.

TO THE SHERIFF OF THE COUNTY OF NEW YORK.—Sir: Notice is hereby given that, at the GENERAL ELECTION to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in the place of Gideon J. Tucker;
A Comptroller, in the place of Sanford K. Church;
An Attorney-General, in the place of Lyman Tremain;
A State Engineer and Surveyor, in the place of Van R. Richmond;
A State Treasurer, in the place of Isaac V. Vanderpool;
A Canal Commissioner, in the place of Charles H. Sherrill;
An Inspector of State Prisons, in the place of Wesley Bailey;
A Judge of the Court of Appeals, in the place of Alexander S. Johnson;
A Clerk of the Court of Appeals, in the place of Russell F. Hicks;

All whose term of office will expire on the last day of December next.

Also a Justice of the Supreme Court for the First Judicial District, in the place of James J. Roosevelt, whose term of office will expire on the last day of December next.

Also Senators for the Fourth, Fifth, Sixth, and Seventh Senate Districts, comprising the county of New York.

COUNTY OFFICERS TO BE ELECTED.
Seventeen Members of Assembly;
Two Justices of the Superior Court, in the place of John Slosson and James Moncrief;
One Judge of the Court of Common Pleas, in the place of Charles P. Daly;
One Justice of the Marine Court, in the place of Albert A. Thompson.

All whose terms of office will expire on the last day of December next.

The attention of Inspectors of Election and County Canvassers is directed to chap. 271 of Laws of 1859, a copy of which is printed herewith, for instructions in regard to their duties under said act, "submitting to the people a law authorizing a loan of two million five hundred thousand dollars, to provide for the payment of the floating debt of the State."

CHAPTER 271.

AN ACT TO SUBMIT TO THE PEOPLE A LAW AUTHORIZING A LOAN OF TWO MILLION FIVE HUNDRED THOUSAND DOLLARS, TO PROVIDE FOR THE PAYMENT OF THE FLOATING DEBT OF THE STATE, PASSED APRIL 13, 1859, THREE-FIFTHS BEING PRESENT.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. The Commissioners of the Canal Fund are hereby authorized to borrow on the credit of the State two million five hundred thousand dollars, at a rate not exceeding six per cent. per annum, and reimbursable at such periods as shall be determined by the said Commissioners, not exceeding eighteen years from the time of making such loan. All the provisions of law in relation to loans made by the Commissioners of the Canal Fund, and the issue and transfer of certificates of stock, shall apply to loans authorized by this act, so far as the same are applicable.

SEC. 2. The money realized by such loan shall be applied exclusively to the payment of claims against the State not otherwise provided for, for work done on the canals of the State, and for private property appropriated by the State for the use of such canals, and for injury to private property growing out of the construction of the canals, or to the payment of the principal and interest of such loan, and for no other purpose whatever.

SEC. 3. Two million five hundred thousand dollars is hereby appropriated to be paid out of the Treasury, on the warrant of the Auditor of the Canal Department, from the said moneys, within two years from the time when this act shall take effect, for the payment of claims against the State, specified in the last preceding section, and for the interest on the loan authorized by this act, which shall become payable prior to the receipt into the treasury of the first annual tax, hereinafter directed to be levied and collected, for the payment of the interest and principal of the loans authorized by this act; but any sum applied to pay interest as aforesaid may be refunded out of the proceeds of the said taxes when received into the Treasury.

SEC. 4. An annual tax is hereby imposed, and shall be levied and collected in the same manner as other State taxes are levied and collected, sufficiently to pay the interest and redeem the principal of the loan hereby authorized, within eighteen years from the time of the contracting thereof. The Comptroller shall ascertain and determine what sum, being applied in payment of principal and interest, in the first year after the tax can be collected as aforesaid, and in each succeeding year thereafter, within the period of eighteen years from the time of contracting said loan, will be sufficient to pay the interest and redeem the principal of said loan within said period of eighteen years; and shall in each year apportion the sum so required among the several counties of this State, according to the then last corrected assessment rolls returned to his office, and shall give notice of such apportionment to the Boards of Supervisors of the respective counties. It shall be the duty of the Boards of Supervisors of the respective counties to cause the amount so apportioned in each year to be levied, collected and paid to the Treasurer of this State, in the same manner as other State taxes. The money collected and paid into the Treasury under this section shall constitute a sinking fund, to pay the interest and redeem the principal of the loan contracted pursuant to this act, and shall be sacredly applied to that purpose; and if at any time the sinking fund shall be insufficient to comply with the requirements of this section, the Comptroller shall increase the sum therefor to be levied and collected by tax in each year, so as to make the fund the fund adequate to the purpose aforesaid.

CITY AND COUNTY OF NEW YORK, SHERIFF'S OFFICE.
NEW YORK, August 31, 1859.

I hereby certify that the above is a true copy of the original notice received by me from the Secretary of State, and now on file in this office. JOHN KELLY, Sheriff.

DR. WEISSE'S SPECIFIC METHOD OF
TREATING DISEASE.

(Formerly CURTIS & WEISSE'S.)

DRS. CURTIS & WEISSE were the first who attempted Homoeopathic compounds, thus uniting the science and skill of both Homoeopathy and Allopathy. They are for Nervous Headaches, Croup, Hoarseness, Cough, Piles, Inflammatory Fever, Diarrhoea, Dysentery, Erysipelas, Cholera, and Fever and Ague. These specifics are the result of a successful practice of twenty-two years. They are given on the Homoeopathic principle, but not in infinitesimal doses.

Nervous Headache.—This most distressing affection, for which nothing was ever done, is now dissipated within half an hour, by taking a few drops of this aromatic. Whether the headache arises from over-excitement or over-fatigue, either mental or physical, the result is the same.

Croup and Quinsy.—This specific was first applied to this most alarming disease by Dr. Curtis. Nothing of a like efficacy has ever been found. It prevents the formation of the membrane, and leaves no bad after-effects.

Fever and Ague.—This specific has proved very successful in that type of fever and ague, which is so prevalent in New Jersey and the vicinity of New York. It is an excellent remedy for a diseased Liver and Spleen, and therefore particularly calculated to prevent those affections that usually arise from and follow fever and ague.

Diarrhoea or Bowel Complaint.—This specific is always effectual in those weakening summer-complaints, and leaves none of the bad after-effects, that are usually felt after opiates and the like.

Dysentery.—Which so often rages both in city and country, is promptly checked by a few small powders. This remedy also cures that chronic bowel-complaint, which is characterized by slimy, skinny, or blood-streaked discharges.

Cholera.—This is the promptest remedy for Asiatic Cholera. It is equally efficacious in that milder form called cholera morbus, characterized by simultaneous vomiting and purging.

Each package contains from twenty to thirty doses, with directions how to give them, and how to feed the patient.

The eleven specifics may be had together in a box, by sending \$4 provided the purchaser indicate their own express, and pay the freight on reception.

Any one or more may be had, postage free, by sending eighteen three cent postage stamps for each.

Price 37 cents a phial. One-third discount to the trade, for cash.

Any Editor who will copy this advertisement twice, and forward the papers, will receive in return these eleven specifics by express.

Direct, J. A. WEISSE, M. D., 28 WEST FIFTEENTH-STREET, New York.

WM. C. HUSSEY,
HEALING MEDIUM,
FOR THE CURE OF
ACUTE AND CHRONIC DISEASES,
WITHOUT THE USE OF MEDICINES.
Dyspepsia Cured in a Few Sitzings.
155 GREENE STREET, N. Y.
ONE DOOR FROM HOUSTON, OFFICE HOURS 8 A.M. TO 4 P.M.

PIANOS, MELODEONS AND ORGANS.

THE HORACE WATERS PIANOS AND MELODEONS, for depth, purity of tone, and durability are unsurpassed. Prices reasonable. Second-hand Pianos and Melodeons from \$25 to \$150. Pianos and Melodeons to rent. Monthly payments received for Pianos. Horace Waters, Agent, No. 333 Broadway.

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"The Horace Waters Pianos are known as the very best."—[Evangelist.] "We can speak of their merits from personal knowledge."—[Christian Intelligencer.] "Waters' Pianos and Melodeons challenge comparison with the finest made anywhere in the country."—[Home Journal.] 393-St

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TO PATENTEES, Authors, Publishers, and Dealers in Progressive Books or things.—The subscriber will act as local agent for the sale of anything, suited to this market, that is really useful or moral. Any drawings, specimens, samples or letters may be addressed or consigned to him, pre-paid, with an assurance of being dealt with honestly. 108 St. A. C. HARVEY, Los Angeles, Cal.

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OR to rent, 134 West-Twelfth street, near Fifth Avenue, recently vacated by Dr. Chapin. It is substantially built, with New Scotch brown stone front, and all modern improvements. Terms easy, apply to Charles Partridge, 428 Broadway. 284 U

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Is located one door from St. John's Park, at 13 and 16 Light-street, New York. R. T. TRAIL, M. D., and D. A. GORTON, M. D., Physicians of the establishment. 382 U

BOARDING.
BOARDING at Mr. LEVY'S, 231 WEST THIRTY-FIFTH STREET, where Spiritualists can live with comfort and economy, with people of their own sentiments. 363U

SPIRIT DRAWINGS.
THE Spirit Drawings made through the hand of Mrs. Bradley are now on sale at 109 Greene street. 363 U

SCOTT'S HEALING INSTITUTE,
NO. 36 BOND-STREET, NEW-YORK

one of the most convenient, beautiful and healthy localities in the city of New York, eight doors east of Broadway.

JOHN SCOTT, Proprietor.

JOHN SCOTT,
SPIRIT AND MAGNETIC PHYSICIAN.

This being an age when almost everything in the shape of an advertisement is considered humbug, we desire persons who may be afflicted to write to those who have been relieved or cured at the Scott Healing Institute, and satisfy themselves that we do not claim half what in justice to ourselves we could.

We have taken a large, handsome, and commodious house, for the purpose of accommodating those who may come from a distance to be treated.

Hot and Cold Water Baths in the House; also Magnetic and Medicated Baths, adapted to peculiar complaints. In fact, we have made every arrangement that can possibly conduce to the comfort and permanent cure of those who are afflicted. The immense success we have met with since last January prepares us to state unhesitatingly that all who may place themselves or friends under our treatment, may depend upon great relief, if not an entire cure. Persons desirous of being admitted in the Healing Institute, should write a day or two in advance, so we can be prepared for them.

EXAMINATIONS.
Those who may be afflicted, by writing and describing symptoms, will be examined, disease diagnosed, and a package of medicine sufficient to cure, or at least to confer such benefit, that the patient will be fully satisfied that the continuation of the treatment will cure. Terms, \$5 for examination and medicine. The money must in all cases accompany the letter. JOHN SCOTT.

Read the following, and judge for yourselves:
Mrs. Jane Tillotson, Cleveland, Ohio, cured in fourteen days of falling of the womb, by the use of Scott's Womb Restorer. Price, \$6, post paid.

Tatum, New York city, cured of numbness and partial paralysis of limbs.

Mrs. Brown, Brooklyn, N. Y., cured of consumption. When this lady first called at the Scott Healing Institute, she was pronounced by her physicians incurable. She is now well and hearty.

Mr. Johnson, cured by one application of the hand and one box of Pile Salve, of chronic piles, and probably some two hundred more were cured of piles by using Scott's Pile Salve.

Mrs. S. C. Burton, New Britain, Conn., one of the worst cases of scrofula, cured in seven weeks, and nearly all the sores covered over with new and healthy skin. This is probably one of the most astonishing cases on record.

William P. Anerson, New York city, troubled with rheumatism of back, hip, and knees. Afflicted for nine years. Cured in five weeks.

Mrs. S. H. N.—, boarded in the Scott Healing Institute, cured in four weeks of dyspepsia, and tendency to droop. A line addressed to us will be answered, giving her full address.

Dr. Scott:—I find I shall want some of your Cough Medicine; it works like a charm. My daughter was very bad with a cough for a long time, and I was afraid she could not live long. After taking only two bottles, she is almost well. This is great medicine—people are astonished at its effects. No doubt I shall be the means of selling a large quantity of it, here in this section.

Send it by Hopewell Express as you did before.

My best respects,
Mrs. Mulligan had been afflicted, for years, with the heart disease. The physicians pronounced her incurable, and gave her up to die. Mrs. Lester persuaded her to come to the Scott Healing Institute. After the third visit, she was able to do a hard day's scrubbing and washing. She is now enjoying perfect health. She resides No. 106 Tenth-avenue, New York city. Dr. John Scott only placed his hands on her three times.

Mrs. Smith, (late Mrs. Hall,) residing at Mr. Levy's boarding house, cured of Scarlet Fever in ten minutes.

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Scott's Healing Institute—Removal.

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To the Ladies, particularly, he would say that he treats all diseases incidental to their sex, with invariable success. An experienced matron will be at all times in attendance on the Ladies under my charge.

N. B. Recipes and medicines sent by express to any part of the country on receipt of from five to ten dollars, as the case may require. Be particular, in ordering, to give the name of Town, County and State, in full. J. S.

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COOSTIANA, OR COUGH REMEDY.
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PILE SALVE.
A sovereign remedy for this disease is at last found. It affords instantaneous relief, and effects a speedy cure. Mr. Everett, editor of the *Spiritualist*, Cleveland, O., after twelve years of suffering, was in less than one week completely cured, and hundreds of instances can be referred to where the same results have followed the use of this invaluable remedy. Price, \$1 per box.

EYE WATER.
For weak or inflamed eyes this preparation stands unrivaled. It never fails to give immediate relief; and when the difficulty is caused by any local affection, the cure will be speedy and permanent. Price, 60 cents.

SPIRIT EMEROCATION.
For Tetters, Erysipelas, Salt Rheum, and all Scrofulous eruptions of the skin, an invaluable remedy, and warranted to cure in all ordinary cases. Price, \$1.

CANCER SALVE.
This Salve, when used with the Magnetic or Spiritual powers of Dr. Scott, has never, in a single instance, failed to effect a permanent and positive cure, no matter how aggravated the case. It will be found triumphantly efficacious of itself alone, in cases where the part affected is open; and when Dr. Scott's services cannot be obtained, those of any good medium, whose powers are adapted to such complaints, will answer the purpose. Price, \$10.

RHEUMATISM.
This preparation is guaranteed to cure all kinds of inflammatory rheumatism, and will leave the system in a condition that will positively forbid a return of the disease. Price, \$3 per bottle for \$10 a positive cure will be guaranteed.

ASTHMA.
This wonderful medicine has proved to be one of the wonders of the age, one bottle being in almost every instance sufficient to cure the worst cases of dropsy. Price, \$10 per large bottle.

IN PAINFUL CASES.
In ordering any of the above medicines, include the amount in a letter, addressed to the undersigned, and state distinctly how the package must be sent, and to whom addressed. In all cases the package will be forwarded by the first conveyance.

Address, DR. JOHN SCOTT, 36 Bond-street, New York.

For liberal discount made to Agents.